



Vol. XIII, No. 3

MAY-JUNE, 1980

THE EMD7 SHEKEL



Published by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.



OUR ORGANIZATION

AMERICAN ISRAEL NUMISMATIC ASSOCIATION

P.O. BOX 25790 TAMARAC, FLA 33320

EDWARD SCHUMAN, *President*

EDWARD JANIS, *Executive Vice President*

SIDNEY L. OLSON, *Treasurer*

ARNOLD H. KAGAN, *Secretary*

MORRIS BRAM, *Chairman of the Board - Director of the AINA Office*

REGIONAL VICE PRESIDENTS

EDWARD JANIS, *New York*

HARRY FLOWER, *Midwest*

MILTON FISHGOLD, *West Coast*

SIDNEY L. OLSON, *Southeast*

PETER MOSS, *New Jersey*

IRWIN MASON, *New England*

MOE WEINSCHTEL, *Brooklyn, Queens & Long Island, N.Y.*

THE BOARD OF DIRECTORS:

BEN M. ABELSON

SYLVIA HAFFNER

FRED ROGANSON

DAVID HENDIN

MORRIS BRAM

EDWARD JANIS

EDWARD SCHUMAN

DONNA SIMS

HARRY FLOWER

ARNOLD H. KAGAN

SIDNEY L. OLSON

PETER MOSS

MILTON FISHGOLD

JULIUS TUROFF

NATHAN SOBEL

MOE WEINSCHTEL

IRWIN MASON

DEALER BOARD MEMBER: J. J. VAN GROVER

STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00 per year. Junior membership (under 18) \$6 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

The big news in Israel Numismatics is the conversion of the currency from Pound to Shekel. We are grateful to Coin World who has supplied most of the material for the articles on this recent happening.

I am pleased to add the names of Joseph Meroz and Menachem Lew-Ran to the Israel Numismatic consultants who contribute so regularly to the SHEKEL. Both are excellent numismatists, and we are fortunate to have their contributions to our publication.

Dov Genachowski took time specially to hand deliver his article which is in this issue being appropriate to conditions that took place in Palestine 100 years ago. And Sam Lachman, dean of our Israeli correspondents, steadily supplies us with worthwhile articles. Whatever compliments I receive as Editor, are due entirely to our staff of contributors, both at home and abroad, and I wish to thank you for making our Shekel the best.

E. S.

EDWARD SCHUMAN, *Editor*

NUMISMATIC CONSULTANTS IN ISRAEL

ELI SEMMELMAN
SAMUEL LACHMAN

DOV GENACHOWSKI
MENACHEM LEW-RAN

JOSEPH MEROZ

Editorial Board

ARNOLD H. KAGAN
ED JANIS

MORRIS BRAM
EDWARD SCHUMAN

TABLE OF CONTENTS

	Page
President's Message	2
Ottoman Empire: Jewish Community Tokens by <i>Kenneth M. MacKenzie</i>	3
Shaare Zedek: AINA Token Coin by <i>Sidney L. Olson</i>	6
The Currency Riots of 1880 in Jerusalem by <i>Dov Genachowski</i>	8
The Judas Shekel by <i>Joseph Hersh, M.D.</i>	10
Shekel replaces the lira; new war on black capital	12
Francis Salvador Commemorative Medal by <i>Harry Flower</i>	13
Israel Revamps Currency. Return to shekel stresses historical continuity	16
The Coinage of Jerusalem (Part 3) by <i>Edward Janis</i>	20
The Original Graphic Artwork of the Famous Shamir Brothers for the 1958-1960 Currency of the State of Israel by <i>J. J. Van Grover</i>	22
The Szold Commemorative: At 19, The Queen of Israel's Coinage by <i>D. Bernard Hoenig</i>	28
The Jehovah Coins of Denmark by <i>Dr. Percy Zerman</i>	32
The Legal Tender Coinage of Palestine (Part 1) by <i>Samuel Lachman</i>	36
Development of the Monetary System in Ancient Palestine by <i>Edwin Mendelsohn, M.D.</i>	40
The Italian "Chanukiya & Hanuniya" Lamp Coins by <i>Joseph Meroz</i>	47
1980 State Medals	48
1980 Independence Day Coin	<i>Inside Back Cover</i>

Copyright © 1980 by the AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC.

All Rights Reserved.

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION, INC. / An Educational Informational Non-Profit Organization: Published six times a year. Membership \$10.00 per year. Send all remittances, undelivered magazines, change of address and zip code with old address label to P.O. Box 25790, Tamarac, Florida 33320.

Printed in the U. S. A.

President's Message

Dear Members:

I am happy to report that we have finally received the postal receipts for your Hanukka orders. I am certain that you all will have received these coins by the time you read my message. The coins are extremely beautiful, and I hope you will agree that they were worth waiting for.



ED SCHUMAN

Mr. Shiloni of the IGCM has sent urgent orders to the New York office to get these orders out as a result of our correspondence and my special letter to you the beginning of April. I realize that this letter created some shocks. The net result was achieved. It is not right to openly criticize a governmental corporation, but you AINA members simply swamped our office with letters and telephone calls demanding your coins, and justly so. As we couldn't get satisfaction from New York, a desperate measure was needed. For those who wrote and called to commend me for this action, I am grateful. For those who saw fit to chastise me for it, I apologize.

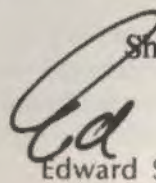
In Israel we were able to negotiate a small discount for AINA. We have been asked to cut this reduced discount even further, in recent correspondence from Mr. Shiloni to myself. Please understand that they have no easy task in the volatile bullion market. We are all experts with tomorrows newspaper in our hands today. Nobody can foresee what will happen to gold or silver prices. It is a government coins and metals corporation. Their business is to make coins and medals, and adjust prices according to costs. If you are upset over the cost of the anniversary issues, compared to silver costs today, please remember that when these coins were ordered, and the

silver planchets purchased, silver was three times the price it is selling for now. Understand that by the time the coins are delivered to you, silver may return to these high levels and even more. This is the cost, you know the reasons and I hope you understand that AINA has absolutely nothing to do with setting the prices.

Our election has been completed and the results compiled by our certified accountants. In every election, good people win, and good people lose. It would be wonderful if everyone was a winner, and there were no losers, but this simply cannot be. I welcome our new board members into the inner circle of AINA. I thank those who completed our democratic process by offering themselves as candidates, and hope that those who did not make the board, not be discouraged, and remain active with us. I regret that about half of our members did not return the ballot, but this is par for any election.

For those who wish to communicate with me, your letters addressed to the AINA office marked to my attention will be forwarded to me promptly, and answered personally. As president, you can never satisfy everybody, but given the opportunity, I will do my best.

In closing, I want to tell you that the AINA Guidebook has outsold any previously issued Israel Coin catalog. Through the bullion factor listing, correct values can be calculated for those issues subject to metal price fluctuating, thus the book remains current. If you have not purchased your copy yet, I urge you to do so. You won't be sorry.

Shalom

Edward Schuman

OTTOMAN EMPIRE: Some More Jewish Community Tokens

By KENNETH M. MacKENZIE, Tenafly, N.J.

In the first issue of volume twelve of **THE SHEKEL** this writer described a few metallic and paper tokens used in some Jewish communities, mostly in the vicinity of Constantinople at the end of the last century.

One of the paper tokens (all printed on thick paper in black ink) described, was issued by the Synagogue in Galata. Now, among others which have come to the attention of the writer since that time, is a similar token (fig. 7) issued by the well known Sephardic family of Motola. The word *midrash* on it often refers to a study hall, and this one no doubt refers to a school of study hall founded by the Motola family.

Another interesting token (fig. 9) presumably for a 10 paras* value was issued by the congregation with the family name of Mayo in Haskeui facing the Golden Horn. When the Jews were driven out of Spain by Ferdinand and Isabella in 1492 a considerable colony of Jews lived in Constantinople. Many of them had been Venetian subjects and lived on the edge of the Venetian settlement and when the

great sultana Kyossem acquired property there, she granted many of the residents freedom from taxation for life, and granted the Jews new lands at the place called *Hass-kyoi* which might be translated as "*village of the privy purse.*" A large colony of Jews still live there mostly on the east side (the west side was traditionally Armenian), most of them speak a corrupt form of Spanish (Ladino) hence the para value on the tokens illustrated herein are in that language, for instance, the token (fig. 3) issued by "K.K. ETS Hayyim" (= *Tree of Life* a common name for a society or synagogue) bears the words "*para dies.*"

It is hoped that by illustrating these tokens+ a further study of their relationship to shortages of the Ottoman coinage and paper money of the period will be undertaken.

Note: (*) a 20 paras was also issued.

+In actual sizes.

Reference Salom (*Ladino* newspaper edited by Avram Leyon, in Istanbul.)

SOCIETY TO CARE FOR THE SICK



1) SHEMIRAT HOLIM
ORTA 5 KAYYDI
PARAS CINCO



3) K.K. ETS HAYYIM

ORTA 10 KAYYRI

PARAS DIES

2) as above 20 (PARAS VEINTE)

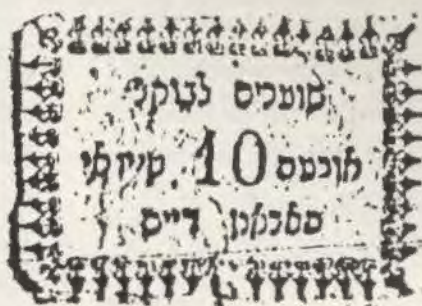


SOCIETY WHERE GROUP SAID PRAYERS
IN MORNING.

4) SHOMERIM
ABOKER*

ORTA 10 KAYYRI
PARAS DIES

*"Guarders of the
morning"



5)

KAHAL
KADOSH

? 10 ?

PARAS DIES

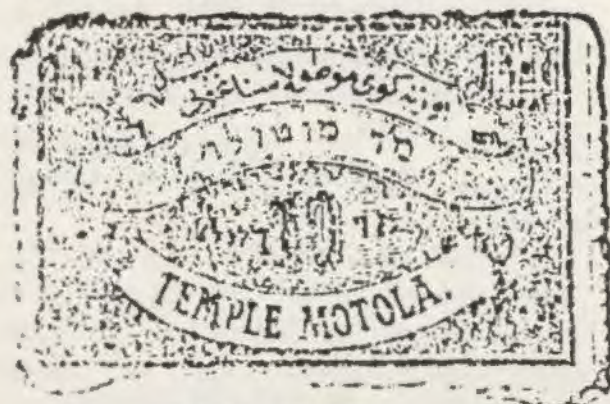


6) K. K. KOSKON CHYH



10 PARAS DIES

7) M'D' (MIDRASH) MOTOLA



10 TEMPLE MOTOLA



ORTA ? 10 KOSHI ? PARA DIES

9) K. K. MAYO
10 PRIES (?)

TOKEN OF THE
HOLY CONGREGATION
IN HASKEUI (in
Constantinople)



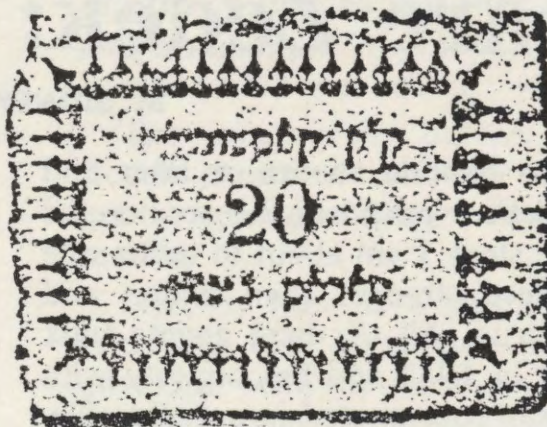
HASKGOVE.

10) KAHAL KADOSH : MA'ALIM



20 PARAS VEINTE

11) K. K. KASTORIA (?)



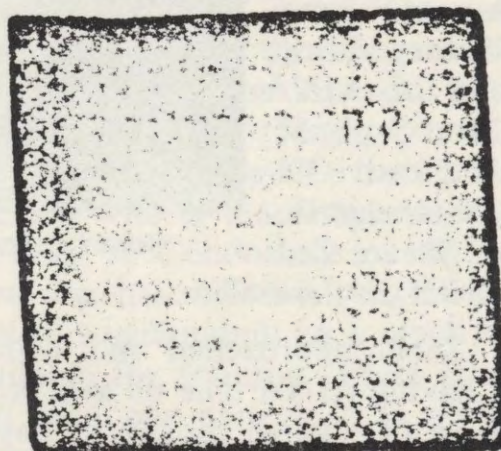
20 PARAS VEINTE

12) K.K. (?)



20 PARAS VEINTE

13) K.K. (?)



40 PARAS CUARENTA

A TOKEN OF THE JEWISH SYNAGOGUE (The Grand Rabbi (Hahambashi) is resident in Istanbul).



GALATA: The Synagogue (Temple) of Galata10 paras.
5.5 x 3.6cm . .

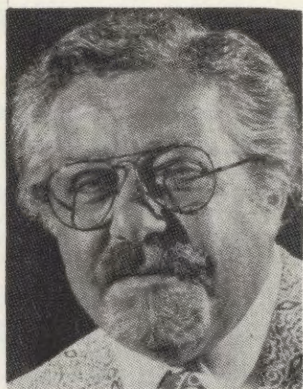
An intricate ornamental oval design which contains a central numeral 10 flanked by the words for "ten paras" in Hebrew; above, is a scroll with the name of the synagogue in Hebrew. The word עשר פראס is contracted in the form of two letters, K'K. Akrida is the name of the Galata synagogue which was situated in the quarter occupied by the Talmudic Jews. The name of the synagogue is repeated above in Turkish and below in French (Temple de Galata). The numeral 10 in Arabic appears in the corner enclosures, at the top, and in English in the bottom corners. All available space has been filled with intricate designs. There is an illegible oval stamp on the reverse.
On paper, as postage stamp in white and grey.

Shaare Zedek: AINA Token Coin

By SIDNEY L. OLSON

It had to happen sooner or later and for all practical purposes the sooner the better. The story I am about to tell is one that is indeed stranger than fiction and extremely true. All of these events took place early in 1980 and the rapidity with which it was consummated is unbelievable.

The cast in this scenario is Morris Bram our Chairman of the Board; Mr. Ed Schuman our President; Sidney Olson, Treasurer of AINA and Mr. Saul M. Zabel, Executive Director, Southeast Region for Shaare Zedek Hospital in Jerusalem.



SIDNEY OLSON

Saul Zabel approached me with an idea of having AINA take on as a project the raising of enough money to pay for a major facility in the new hospital now operating in Jerusalem.

I then got together with Morris and Ed and we discussed this matter further. Morris Bram as always is the guardian of the ethics of AINA and said "Sidney this is a great idea but it must be numismatically inclined. We are not an organization dedicated to raising money for charity". He was right and we did some further thinking.

Morris then came up with the idea that if we were to get the present 5 IL coin from Israel and restrike the obverse in the United States with a device showing AINA with Shaare Zedek Hospital in union we would have a coin-medal. These we would present to anybody making a gift to the hospital in behalf of AINA. At the same time these gifts could be made to honor some people or to memorialize friends or for speedy recovery messages.

One more meeting and we decided that a coin-medal would be given for each \$5.00 donated to Shaare Zedek Hospital in behalf of this project. The theme for our program was that one

could make a gift for a better life in Israel. It was decided on a major facility in the pediatrics department at the hospital. Incidentally, this is probably one of the busiest sections of the hospital.

We got in touch with someone in Israel and immediately had 500 of the 5 IL coins sent to the United States. Morris Bram was able to use his influence with Mr. Howard Ahl to design the restrike side of the coin. There was a total time lapse of about 3 weeks from conception until we had the finished coin-medal struck.

During the AINA Study Tour in March of 1980 we were able to obtain a tremendously large quantity of these 5 IL coins at the Bank Leumi in Jerusalem. We had to buy them immediately and transport them to a safe place pending delivery to the United States. There were several reasons for the haste. We did not know at the time we started this project that the Israeli Lira denomination were going to be withdrawn and replaced with the new Shekel denominations. At the time we were trying to purchase this large quantity of 5 IL coins there was less than 3 weeks left before these coins were to be scrapped, shredded, and sold as scrap metal. This would have left us with a magnificent program that could never have been used.

We were informed by Bank Leumi that in order to obtain these coins — *WE* would have to transport them from a sub basement vault. The weight of these coins were in excess of 500 Kilos. Jack Garfield and Ed Schuman (our shtarke) volunteered (???) for the weight lifting. There are other peripheral stories regarding this purchase and removal, but now is not the time to tell them. Only one hour lapsed from the going for the coins until they were in safekeeping. We must thank Jack and Ed publicly for their efforts.

One other side-light story to dramatize the photo-finish of our efforts can be told. The tenders for bidding on the scrap metal of all Lira denomination

trade coins were let on the day we made the purchase for the Shaare Zedek coin-medal. It seems as though collectors or hoarders were all trying to buy large quantities of the soon to be obsolete trade coins. I tried to buy a sack of 2000 1 Lira coins — all were gone circulated as well as uncirculated.

The coins have been obtained in sufficient quantities to fulfill the entire project. Now that the entire scenario has been played out we can give you a much more interesting insite into our plan.

Shaare Zedek Hospital in Jerusalem has always been involved one way or another with numismatics. It all started in 1916 when Dr. Wallach issued his famous Matzo certificates to the indigent and gradually found the money to pay for them. In 1973 Israel Government Coins and Medals struck a Presentation Medal for the hospital commemorating 100 years since the first plans to build the hospital were conceived.

Another set of medals were struck in 1978 to commemorate the dedication of Shaare Zedek Hospital in both bronze and silver. These medals are still available through Israel Government Coins & Medals as a State Medal.

Even of greater interest to numismatists is the program the hospital invoked immediately after the State of Israel was created in 1948. There was mass confusion within the hospital between civilian sick and military sick and visitors. There was almost no way to control the issuance of food at meal times. The hospital went into a very elaborate token system for visitors, for patients, for visiting doctors, and a host

of other people so that they could be fed and a minimum of free-loaders were fed because food was scarce.

The creation by AINA and Shaare Zedek jointly of this new coin-medal is another phase of Shaare Zedek in numismatics.

Here is how it works: You will be receiving with this issue a self-mailing envelope with applications for making a gift in behalf of a Celebration or a Condolence or other Simchas. You can make your gift directly to the American Committee for Shaare Zedek Hospital of Jerusalem a tax deductible donation. You make these gifts in multiples of \$5.00. For each \$5.00 the donor will receive a coin-medal. For instance, if one were to give \$50.00 for one or more reasons, he would receive 10 coin-medals. The person who is the recipient of the Well Wishes or Condolence or whatever reason one has will receive a beautiful certificate tantamount to a stock certificate suitable for framing. There is absolutely no limit one can go to in giving to the American Committee for Shaare Zedek Hospital of Jerusalem, all the while you are collecting these coin-medals of which there will be a limited issue. I don't mean to infer that there will be a volitable market in the sale of these coin-medals but they certainly are valuable. Not only are they over-struck on an obsolete 5 IL Israeli trade coin, but the significance to you as a collector should be great.

Above all remember that while you are making your charitable gift you are also helping some child live a little better in Israel. Thus everyone in Israel will be living better.

1980 A.I.N.A. TOUR AT SHAARE ZEDEK HOSPITAL



The Currency Riots of 1880 in Jerusalem

By DOV GENACHOWSKI

FEBRUARY 1980 will go down in history, as the month in which the currency of Israel was changed from the *Pound* to the *Shekel*. By a fluke of history, this change came almost exactly one hundred years after another currency change, which in February 1880 caused riots in the streets of Jerusalem.

The winter of 1880, like the winter of 1980, was a very difficult one. It rained almost continuously, snow fell in unheard quantities, and it was very cold indeed. The tax-gatherers, who under the Turkish system bought the tax-collection concession from the government, became so pressing and so usurious that the government was forced to collect its own taxes itself.

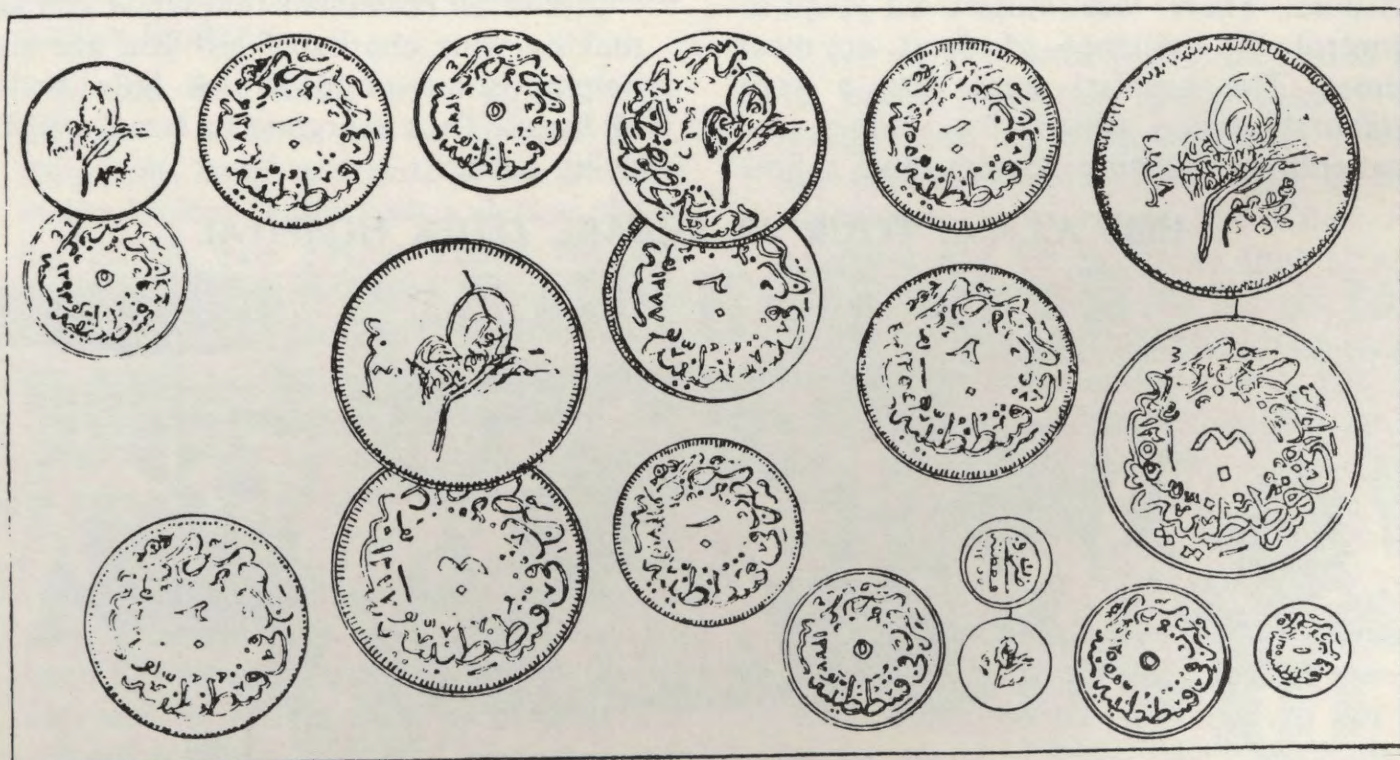
The municipality of Jerusalem chose that winter to levy a new tax on everyone who brought wood and wood-coals into the city: one (new) piaster on each camel-load of coal, 15 paras on each donkey-load of wood. The city suffered from roaming "*fellahin*" who were driven by hunger and cold from their villages to the city, mainly to mug and steal, and people were indeed mugged and robbed on the streets, during that terrible winter, until

spring came and prices declined to their level of the previous Fall.

But the worst occurrence during that winter, which caused the price increases and most of the troubles, was — according to A. M. Lunz in the first volume of his annual "*Jerusalem*" — the currency exchange order.

"It is well known that many low-denomination silver coins, such as the *Bishlik* and the *Altlik*, are current in Jerusalem. These were accepted by the government in payments, the *Bishlik* for 5 piasters, the *Altlik* for 6 piasters. But because of shortage in these coins or for other reasons, their value in the market was higher by half a piaster each, above the government rate," begins the Lunz story.

"One day, a rumor broke in the streets and bazaars that the government intends to stop honoring these two coins, especially the *Bishlik*, and will redeem them at half their former value, for 2½ and 3 piasters respectively. The resulting anarchy is almost indescribable. Commerce, which was not too lively to begin with, came to a virtual standstill. Nobody was prepared to buy or to sell anything as



long as the value of the currency was not clear. Most worried were those who had large quantities of Bishliks and Altliks. Telegrams were sent to Constantinople asking information as to the true state of affairs, but nobody succeeded in getting a clear answer. Grocers and other shop owners refused to open their stores, as they were unable to withstand the arguments with their customers as to the value of their coins."

"The Pasha had to send military patrols to the streets, to prevent serious riots. This state continued for several days, until finally the value of the Bishlik was officially set at $2\frac{3}{4}$ piasters and the Altlik at $5\frac{1}{2}$ piasters. Since that day the value of the copper coins began to fluctuate widely, and until now it changes almost daily."

Part of the problem those days was that there was no banking system to soften the blows on the public. Whatever "banks" existed merited no good words from Lunz: "The local bankers will lend money to anybody not in trouble, known to be honest, but their interest rate is 12

percent — a rate suitable only for a growing business, but most Jewish businesses here are small, barely sustaining their owners. The three benevolent societies are unable to fill the gap, as they lend small amounts, secured by notes of the "*Kollelim*," and the maximum they can do is help the borrowers cover their losses on the discount of notes."

Similar descriptions, with varying degrees of alarm, on monetary problems in Palestine abound during the period between 1840 and the end of the Turkish rule. Not only were the internal values of the Turkish coinage and notes constantly changing, so were their values against foreign exchange currency in the country. To add to the confusion, the value of the Turkish pound and its subdivisions was not the same in Jaffa as it was in Jerusalem, and by a notable difference.

No wonder, many people were involved in money-changing and money brokerage in those times. After all, income tax, at least, was unknown those days in Palestine.

DOV GENACHOWSKI SPEAKING AT THE SHAARE ZEDEK LUNCHEON BEFORE THE A.I.N.A. TOUR MEMBERS



THE JUDAS SHEKEL

By J. JOSEPH HERSH, M.D.

This coin is a family heirloom whose identity remained obscure for decades until seen by Dr. Yaacov Meshorer. My recent acquisition of the volume "*Great Jewish Portraits in Metal*" adds further identification by its photograph on page 20. It is listed as Judas Shekel (30 pieces of silver), 16th cent. Coin: Silver, diam. 1 $\frac{3}{8}$ ". The text refers to this coin as a "*Spurious Shekel*", made to resemble the ancient shekel of Temple times and portray the thirty pieces of silver paid to Judas by the Romans for the betrayal of Jesus.



Figure I, Judas Shekel, Obverse.



Figure II, Judas Shekel, Reverse.

Judas Iscariot was the 12th Apostle and according to the Encyclopedia Britannica was not a Galilean and suggests that he was "*of heathen environment*". I have always wondered how the eleven remaining Apostles reacted to Judas for his atrocity and found one answer in an

antique Apostle beer stein. These Apostle steins were made in the German city of Kreussen (also spelled with a C) beginning in the early 17th century. The raised figures of Jesus (Salvater, Latin for Savior) and the twelve Apostles were painted in polychrome decoration which had its beginning as a decorative art at that time. The Apostles appeared on the German scene after their 10th century revival of Roman forms. The Apostles also had a Byzantine origin where they appeared on early Christian and Roman Sarcophagi. On this Apostle stein, the 12th Apostle has been replaced by Mathias. The German Apostle steins do have a Judas as the 11th Apostle, his inscription being Judatz as well as Judas-dateus on this stein. A listing of the original twelve Apostles do not have a Mathias but two named Judas, the Judas of James as distinguished from Judas Iscariot.



Figure III. Front view of the Apostle stein.



Figure IV. Rear view of the Apostle stein showing S. Peter, the first Apostle to the right of the handle and S. Mathias, the 12th Apostle to the left of the handle. The S. in front of the 12 Apostle's names designates them as Saints.

The Shekel of Tyre was circulated in Judea during the time of Christ. The Phoenicians were the merchants of that sphere of civilization and neighbors of Judea. It is only logical that the Romans

used this coin as one of the thirty pieces of silver paid Judas Iscariot for his treachery.



Figure V. Obverse of the Shekel of Tyre showing head of Melkarth. At that period in Judea this coin had to be foreign since it represented a "Graven Image".



Figure VI. Reverse of the Shekel of Tyre showing an eagle.

The Apostle stein definitely proves the disfranchisement of Judas Iscariot from the original twelve Apostles. The Judas Shekel on the other hand is a beautiful coin and its structure overcomes the story of the crime of Judas. The limited social and economic restrictions upon our brethren in the 16th century may have had a feeling of compassion develop for Judas when gazing upon this piece of silver.

ELECTION RESULTS

The following Board Members have been elected:

MORRIS BRAM

EDWARD JANIS

DAVID HENDIN

NATHAN SOBEL

JULIUS TUROFF

Dealer Board Member: J. J. VAN GROVER

Shekel replaces the lira; new war on black capital

The Knesset was to be asked to approve the Shekel Currency Bill, which substitutes one shekel in new currency for every 10 Israel pounds.

The announcement of the currency switch was made at a press conference convened at the Treasury on short notice by Finance Minister Yigael Hurvitz and the governor of the Bank of Israel, Arnon Gafny.

The purpose of the currency reform is to substitute a stronger unit in place of the depreciated pound. The change will have only a psychological effect in the battle against inflation.

The closer supervision of the flow of funds is aimed at wiping out so-called "black capital" (unreported income).

There will probably be an early rush to convert pounds into shekels, though the pounds remain legal tender for three months, until they can be collected by the central bank.

The shekels, which were printed in great secrecy in Holland, have the same design as the old notes, but the denominations are divided by 10. On the new notes "shekalim" replaces "lirot." Because of the similarities, they will have to be scrutinized carefully in every exchange.

A new banknote of IS100 bearing the portrait of Ze'ev Jabotinsky will be released shortly.

Coins will also be replaced. The smaller ones, up to 25 agorot, are no longer valid currency and must be exchanged. The new pieces will be one agora (equal to 10 old ones), five agorot, 10 agorot (equal to a pound), and half-a-shekel (five pounds).

The shekel was first used in Babylon five millennia ago, as a weight for measuring gold and silver. Its first Biblical

mention is in Genesis, when Abraham buys the Cave of Machpela in Hebron from Ephron for "four hundred shekels of silver" to bury his wife Sarah.

Preparations for the demise of the pound began under Hurvitz's predecessor at the Treasury, Simha Ehrlich, and were kept under wraps for two years.

Under one of the new bills at the Knesset, every cash transaction exceeding IS1,500 (IL15,000) must be registered. Thus a shop selling a vacuum cleaner or a television set must register the identity of the purchaser, even if he pays by cheque. This information becomes available to the Treasury, should it want to pursue the matter.

Any business transaction exceeding IS25,000 (IL250,000) must not only be registered, but also reported to the Treasury. Banks, investment companies, insurance companies, members of the stock exchange and dealers in valuables have to report on transactions that exceed IS5,000 (IL50,000).

By keeping track of major transactions, the Treasury will have some indication of the level of the purchaser's income, and the purchaser will have a harder time evading the tax collector.

The bill on registration of capital requires a detailed report of assets within 90 days of passage into law. It applies to everyone but wage-earners who make less than IS5,500 a month (IL55,000) and members of kibbutzim and moshavim.

Those who earn less than the stated monthly salary must report if they have recently acquired a flat larger than 175 square metres; or bought land in the last 15 years; or own cash, securities, foreign currency, paintings or other valuables or a motor car, whose coined worth exceeds 100,000 shekels (IL1m.).

The Hebrew Benevolent Society of Charleston, S. C.

FRANCIS SALVADOR COMMEMORATIVE MEDAL

By HARRY FLOWER



Of the many hundreds of medals in my Judaic collection, this Francis Salvador Commemorative medal is one of the most interesting, unusual and impressive. It was issued September 30, 1974 by the Hebrew Benevolent Society of Charleston, S.C., to commemorate the first Jewish patriot of the American Revolution, Francis Salvador.

The medal was struck in silver only, weighing 25.94 grams, 40 mm. in diameter, with proof-like finish. The edge is plain but stamped in tiny letters, "Sterling" and the serial number. The maximum mintage is 1000, the initial mintage was 200. The original issue price was \$25.00.

Of special interest is the container of issue. The medal was encased in a 2½" x 3½" plastic container, the center layer of blue transparent lucite. Stamped on the top of the obverse of the container is "Francis Salvador/1747-1776" and at the bottom is "First Jewish Patriot of the American Revolution". On the reverse, at the top is "Hebrew Benevolent Society" and on the bottom is "Charleston, S.C. Oldest Jewish Charitable Society in the U.S. founded in 1784". In addition the serial number is stamped on the bottom, right corner.

Now for the medal. Within a 31 mm. circle, is featured the scene of the Historical Diorama *Francis Salvador*. This depicts the disaster scene of the patriot's death during an ambush of Indians and Tories hidden behind a rail fence. Salvador, after being shot, is pictured slumped on his horse, an Indian ready to scalp



him. Just above are the dates "1747-1776". Curved around the top rim is "Francis Salvador" and around the bottom, is the legend "First Jewish Patriot of the American Revolution".

The reverse of the medal is most unusual; it depicts the figure of a skeleton, representing the Angel of Death, with a scythe in the right hand and an hour glass in the outstretched bony fingers of the left hand. This figure, with the two lines of Hebrew inscriptions above and the Hebrew date below, is the original Seal of the Hebrew Benevolent Society. The Hebrew inscriptions may be translated as follows: "Society for Deeds of Loving Kindness" and the date of origin "Founded 5th Tammuz". The Biblical Motto of the Society appears as the Hebrew quotation "Charity Delivers from Death" (Proverbs 10:2). The Hebrew below the skeleton is the year "(5)544", corresponding to June 25, 1784. Not on the original Seal, but added on this medallion, is the following English inscription around the top half of the rim "Seal of the Hebrew Benevolent Society of Charleston, S.C." and around the bottom of the rim is, "Oldest Jewish Charitable Society in the U.S.". In very small letters above the skeleton is "Founded 1784".

Francis Salvador was born in London in 1749. After business reverses in late 1773, he left for Charleston, the chief seaport of the Colony of South Carolina, leaving his wife and young children to join him later. He arrived at the period of time when there were events leading



HISTORICAL DIORAMA



FRANCIS SALVADOR (1747-1776)

American Jewish Revolutionary Patriot



THIS IS THE FRONT PAGE OF THE BROCHURE ON
THE HISTORICAL DIORAMA OF FRANCIS SALVADOR.
PHOTO SHOWS SCENE THAT WAS USED ON THE MEDAL.

to the American Revolution; he identified himself with the Patriot cause. Impressed with the young man's education and ability, the patriot leaders took him into their councils. Two years later he was elected a Delegate to both the First and Second Provincial Congresses of South Carolina (1775-1776), as a member from the 96th District. The Revolutionary Congress threw off the British rule and established the independence of the Colony of South Carolina. Salvador was active in all sessions of the general assemblies and served on many important committees. He thus became the first Jew in America to represent the people in a legislative assembly. Later, this was a constitutional right when the United States became a nation, but up to this time, the holding of such public office was denied Jews everywhere, including England.

During the summer of 1776, the British launched an attack on South Carolina. Their fleet bombed Charleston and at the same time, British-armed Indians and Tories were looting and burning homes of settlers and also killing them, in the back country. Francis Salvador and Major Andrew Williamson formed a mounted detachment from his district and set out after the enemy. On the morning of August 1, 1776, this troop was ambushed by Indians and Tories that were hidden behind a rail fence. Salvador was shot and scalped; he died about an hour later. His age was 29. He was the first Jew known to have given his life for the American cause; he stands as a fitting symbol of Jewish participation in the making of our country, the United States.

The Francis Salvador Diorama depicts the scene of the patriot's death during the ambush of Indians and Tories who were hidden behind the rail fence. He is slumped on his horse, about to be scalped by an Indian. The crouched figure is Major Williamson, whose horse had been shot from under him. The miniature figures are about nine inches high; the costumes and natural scenery were carefully researched for historical accuracy. The creator of the Salvador diorama was Robert N. S. Whitelaw of

Charleston. It is located in Klutznik Exhibit Hall, B'nai B'rith Building, 1640 Rhode Island Ave., N.W., Washington, D.C. 20036.

Now about the organization. As already stated, The Hebrew Benevolent Society of Charleston, S.C. was founded in 1784, making it the oldest Jewish Charitable Society in the United States. It dates from the time when fewer than 2,500 Jews are estimated to have lived in what is now the United States. In this country, as in Europe, the early Jewish charities served out of synagogues. In this case, the Benevolent Society, in its early years, functioned as an arm of Beth Elohim Synagogue of Charleston, S.C. The original name of the Society is engraved on the Seal in Hebrew: "*Hebra Gemilut Hasadim*", literally translated as "*Society for Deeds of Loving Kindness*", commonly called Benevolent Society. Both the design and inscription on the seal indicates the original purpose of the Society: to minister to the sick and to bury the dead. The Angel of Death on the seal symbolizes the Society's services to the dead and the Biblical motto "*Charity Delivers from Death*" points to the obligation of attending the sick to save him from death. In December 1830, the Society was incorporated by Act of the General Assembly of South Carolina and thus became an independent and autonomous charitable organization.

The history of The Hebrew Benevolent Society of Charleston, S.C., from the beginning and spanning the American Revolution, the American Civil War and up to 1965 is a most interesting saga of the activities of this charitable organization. It has been beautifully told by Thomas J. Tobias in his Historical Sketch, *The Hebrew Benevolent Society of Charleston, S.C.* This 62-page hard cover book was published by the Society in 1965.

This writer wants to thank Henry H. Freudenber, Secretary of The Hebrew Benevolent Society, for information and assistance that made this article possible.

REFERENCES:

1. Tobias, Thomas J., *The Hebrew Benevolent Society of Charleston, S.C.*, 1965.
2. A brochure, *Historical Diorama Francis Salvador*, issued by B'nai B'rith, Washington, D.C. 20036.
3. *Coin World*, June 15, 1977, page 35.

Israel revamps currency

Return to shekel stresses historical continuity

The surprise announcement by the government of Israel that the lira, pound, had been replaced by the new shekel unit seems sure to focus attention on the historic currency units of the past in the Land of Israel, particularly the shekel itself, one of history's most ancient coinage names.

It is known from the Biblical Book of Genesis that the term shekel in pre-coinage times referred to a weight of silver, about 352.92 grains or 224.96 grains, depending on the system used. In the development of Jewish religious practice, the shekel came to occupy a central place, as the famed Temple tax of the *Bekah* or half shekel became the basic levy for maintaining the great place of worship in Jerusalem.

The origin of the shekel as a weight is clear in the 23rd chapter of Genesis, which recalls the death of Sarah, wife of the Patriarch Abraham in Hebron at the age of 127. Abraham addressed himself to the sons of Heth, "I am a stranger and a sojourner with you; give me possession of a burying place with you, that I may bury my dead out of my sight."

Although rather generously offered the existing sepulchres without further cost, the patriarch instead bought from the people of Hebron the field containing the Cave of Machpelah, "And he spake unto Ephron in the audience of the people of the land, saying, But if thou wilt give it, I pray thee, hear

me: I will give thee money for the field, take it of me and I will bury my dead there."

Creating in the process one of history's earliest recorded real estate transactions, Ephron stated that "the land is worth four hundred shekels of silver..." In what must have been an interesting technical procedure involving the dome-shaped stone shekel-weights known to archeology today, "Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant."

Noted Israeli numismatist-archeologist Dr. Ya'akov Meshorer has researched these weights, specimens of which appear on the numismatic market from time to time.

In the more recent historic period, the heavy silver coin of Tyre bearing the head of the pagan god Melkarth and the eagle circulated widely in Roman-administered Palestine. This coin, despite its non-Jewish imagery, was a favorite for payment of the Temple tax, with two adults generally paying with a single shekel, rather than two half-shekel pieces.

As researcher Mel Wacks pointed out in his "Jews, Jesus and the Temple Tax" in *World Coins* magazine for July, 1975, two half shekels combined represented a lesser amount of actual silver than one single-shekel coin. This discrepancy represented the Mint seigno-

rage on the striking of the coins, Wacks believed.

Another surviving shekel usage was in the Pidyon ~~Ha~~Ben ceremony, in which a payment of five shekalim (proper Hebrew plural form) is made to redeem the firstborn from an obligation to the Jewish priesthood.

The most famous shekel, without doubt, was the issue of the First Revolt of the Jews of Palestine against the corrupt and oppressive Roman administration of Procurator Gessius Florus. During the war of national liberation, it is believed that the Temple treasury store of melted Tyrian and other pagan coins was drawn upon to produce silver shekels and half shekels bearing ancient Hebrew inscriptions such as "Jerusalem the Holy."

At one time there was endless controversy over the attribution of these most historical coins to a particular era; some hopeful writers tried hard to attribute them to the Maccabees or subsequent Hasmonean rulers. While today there is little serious doubt of their First Revolt origin, some questions are still unanswered as to their design.

The obverse chalice may have been part of the Temple regalia, but the three-lobed object on the opposite side still attracts lively debate as to its identity. Three pomegranates just passing from flower to fruit is the most widely accepted identification; lilies, myrtle blossoms or hvacinth are also

suggested by various authors.

This design was chosen for Israel's silver 500-prutot coins of 1949. After the first circulating one lira was struck in 1963 with the state emblem of Israel, it was soon found to be easily confused with the companion half lira. In 1967, therefore, the design was drastically altered and the three pomegranates of the ancient shekel of "Jerusalem the Holy" returned to the circulating lira.

After the destruction of the Temple by the Romans at the end of the first major revolt, the half-shekel tax was transformed into an annual payment for the upkeep of Jewish learning in the shattered Holy Land. Apparently the Second Revolt of Shimon Bar Kokhba saw no shekels, although the surviving bronze and overstruck silver coins of this heroic struggle exist today in goodly numbers.

After the proclamation of the State of Israel in May, 1948, the Israel pound became the unit of currency, largely to avoid unnecessary disruption of commerce in the embattled Jewish State. The subsidiary denomination of prutah was a return to ancient usage, however, recalling the tiny bronze coins of the procurators.

In 1961 and 1962, the Bank of Israel issued a "half shekel" in cupronickel to coincide with the joyous festival of Purim. Although officially a half Israel lira, the 30 mm cupronickel coin bore on its obverse a Year Three half shekel of the First Revolt, bearing the pearl-rimmed chalice and ancient Hebrew inscription "Half of the Shekel."

To numismatists it seemed obvious that this piece was destined to be first in an ongoing Purim series, much like the Hanukka coinage which continues until today. After two years, however, the Purim series came to an end.

Rumors that a new shekel unit was in the planning have been running through the Israel and U.S. numismatic communities for a decade. In addition to wiping out millions of illegally earned and held pounds, the conversion is expected to have another important psychological benefit, observers such as Bank of Israel Governor Arnon Gafni believe.

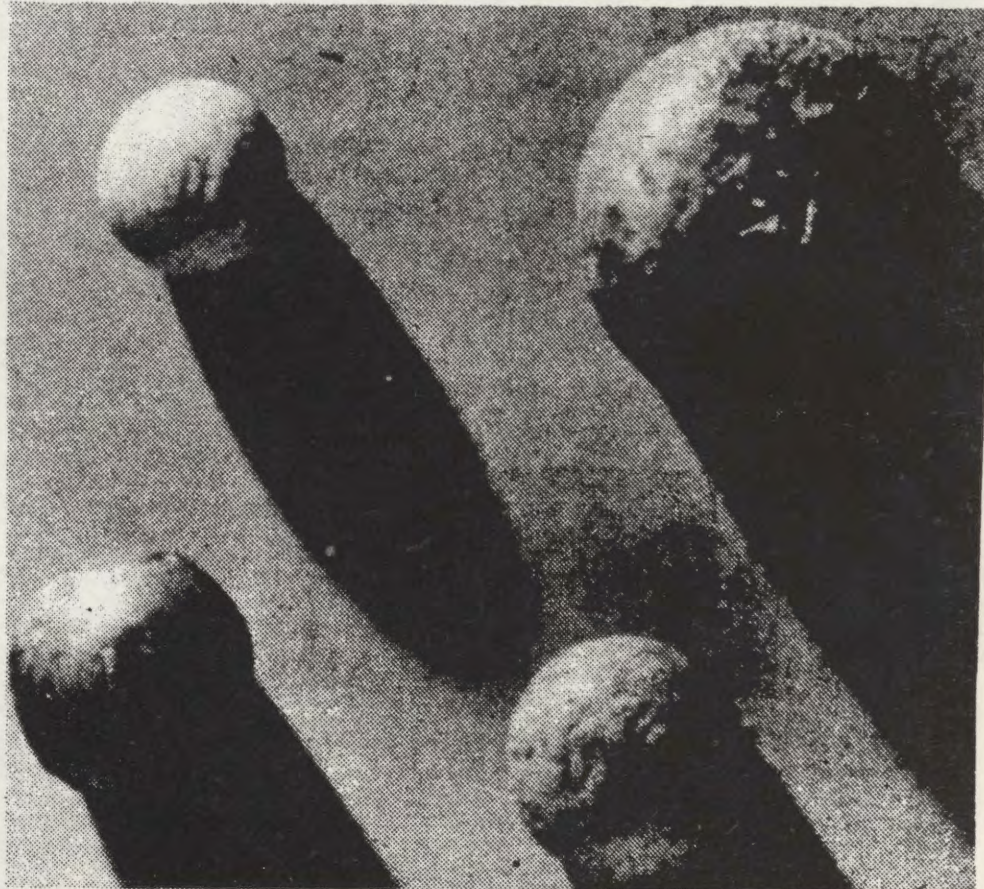
Gafni told a recent news conference that the conversion "symbolizes the way we are taking. We are going back to

our Biblical source." The pound, derived from the Roman *Libra*, was never an ancient Jewish unit, although both prutah and agora were.

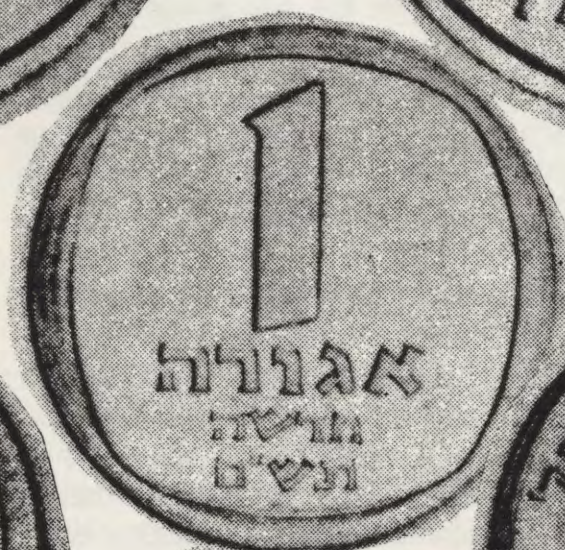
The new shekel will again stress the historical continuity between new and old in the Holy Land and perhaps give a needed boost to national morale. Some historians attribute the easy-going Israeli attitude toward taxes and tax collectors to Jewish experience as second-class citizens in the countries of exile, where the

emperor's or tsar's tax men were automatically viewed as enemies.

Then too, Ottoman Turkish Palestine had no traditional attitude of cheerful paying of taxes. The result has been creation of a "parallel economy" of "Black Money" held tax-proof in cash form, described by Finance Minister Yigal Hurwitz as "a cancer in the body of the nation," to be attacked surgically by the dramatic reintroduction of the ancient shekel.



Found in historic Hebron, site of the Cave of Machpelah, were these stone double shekel, shekel, half shekel (bekah), and quarter shekel (rebah) stone weights of 800 B.C. bearing ancient Hebrew markings recalling the origin of shekel as a unit of weight.



Israel's four new trade coins are the 20 mm, three-gram half shekel in cupronickel; 16 mm, 2.05-gram aluminum-bronze 10 new agorot; 18.45 mm, .89-gram aluminum five new agorot (all reeded edges); and plain-edged 15 mm, .58-gram one new agora.

Israel's new paper money. From top to bottom, the one shekel note, bearing a portrait of Sir Moses Montefiore (similar in design to its equivalent in old currency, IL10); the five shekel note, with a portrait of the first president of the state, Chaim Weizmann, (as in the old IL50 note); the 10 shekel note, depicting Theodor Herzl as in the old IL100 note; and the 50 shekel note, with a portrait of the first prime minister, David Ben-Gurion, as in the old IL500 note.



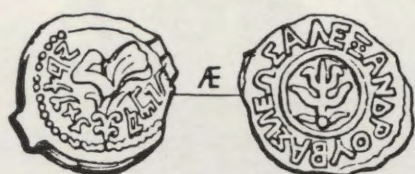
The Coinage of Jerusalem

By EDWARD JANIS

PART 3

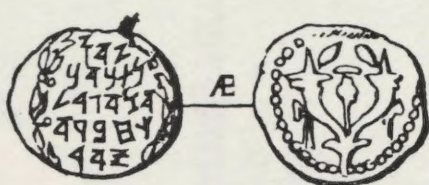
Numismatic scholars have for centuries been submitting their theories as to the first Hasmonaeon ruler to have issued coinage. To this day, the two most knowledgeable authorities of Hasmonaeon coinage still disagree. For the purpose of this article the chronological order of the issuing kings or the order in which they were issued is of little importance. Our only concern is the place of issue, namely Jerusalem. Jerusalem, the capital, was the seat of the mint.

The bulk of the coinage of the Hasmonaeans were the small Prutot or dileptons. The average weight of these bronzes were about 2 grams and measured about $\frac{3}{8}$ of an inch in diameter. It is believed, that because of their variance in weight, these small bronzes were weighed in lots of multiples of 50, 100 or even 500. The remarkable feature of this coinage is the amount of information that was placed into a wreath in the form of an inscrip-



Lily and Anchor
Bilingual Hebrew and Greek

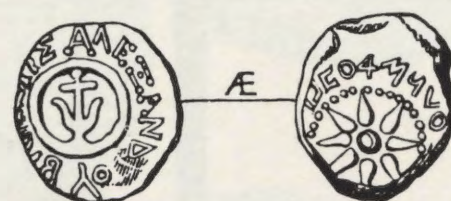
tion. These legends which are clear under a magnifying glass, are usually four or five lines which, because of the wreath,



Inscription in Wreath
Two Cornucopiae Reverse

are about $\frac{1}{4}$ of an inch in width. The rulers name viz. Yehohanan (John Hyrcanus), Yehuda (Judas Aristobulus), Mattathia (Mattathias Antigonus) is followed by an identification — the High Priest and concluded with a reference to the group — and the Hever of the Jews. The meaning of Hever is still not completely agreed upon. Some authorities translate Hever to mean community, while others believe it to refer to the Sanhedrin.

A few of these coins are bi-lingual. They not only contain Hebrew legends but also Greek. The two Hasmonaeon rulers, Alexander Jannaeus and Mattathias who called themselves "king" on some of their coins, the title "High Priest" was replaced by "king" (Hamelek) in Hebrew by Jannaeus and by Greek by both on the reverses.



Anchor and Star Both in Circle
Bilingual

Most of the devices are the previously mentioned wreath containing an inscription, two crossed cornucopiae, an eight pointed star surrounded by a circle and having a circular center dot, and the Lily. A more detailed study of these emblems may be found in the two readily available works of Meshorer's "Jewish Coins" and Kindler's "Coinage of the Hasmonaeon Dynasty" which appeared as one of the six essays in "The Dating and Meaning of Ancient Jewish Coins and Symbols."

The interpretation of the existence of

these symbols are one of the enigmas of this period of Jewish coinage. Most of the symbols used, have a background and prior use in Seleucid coinage. Were the Hasmonaean rulers so backward in the development of Jewish Art that they had to borrow the designs from their arch enemies or were they forced to develop their coins under the vassel type of strata kingships that existed at this time?



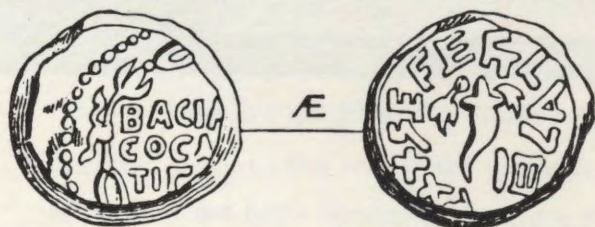
**Anchor and Star, No Circles
Bilingual**

Many believe that the Anchor was placed on Alexander Jannaeus prutot to symbolize his conquest of the maritime cities, but even Meshorer agrees that the Anchor appeared on his coinage *"even before he had conquered the maritime cities of the Land of Israel."* The anchor appeared on the coins of Antiochus VII about forty years earlier.



Large Bronze of Mattathias

I cannot agree that the very specialized star containing eight petals each in the shape of a teardrop surrounding a circular dot was just an inoffensive symbol that was copied. In earlier Greek coins, we find four, eight, ten and even twelve pointed stars with and without the center dot. This is not just another star as was stated to me by one of the Hasmonaean scholars. It was associated as a religious

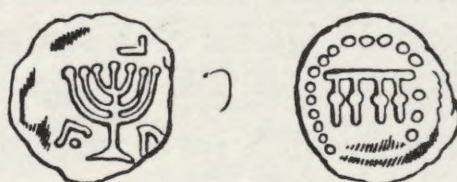


**Rare Menorah and Shewbread Table
of Mattathias**

symbol in the worship of Zeus and appeared on the coins of the Seleucids a few hundred years prior to Jewish use. The cult of the Dioscuri was a state religion and the use of this specific stylized star was in fact a mint mark of Seleucid coinage. If a South American banana republic were to put the Great Seal of the United States containing an outspread eagle in display with a shield of bars on its breast, I doubt if any sensible scholar would identify this as being just another eagle.

Coins that are of larger denomination than the pruta or dilepton appear in limited issue under John Hyrcanus II as a rare questionable double prutah (Mesh. 25) and a large and a medium sized bronze (Mesh. 30 & 31 respectively) whose denomination is not exactly known under the last of the Hasmonaean rulers, Mattathias Antigonus.

Under this last Hasmonaean king, we find a unique issue that truly bear undisputed Jewish symbols as a design. On



Medium Bronze of Mattathias

the obverse is depicted a seven branched Menorah and the reverse features the Shew-bread table which was a Temple object used in sacrificial rituals. Some believe that this was only a pattern piece. Others state that it was a limited issue piece used for propaganda purposes to strengthen Mattathias's rule prior to his downfall to Herod the Great in 37 B.C.E. The use of the Menorah as a symbol in Jewish art was prohibited in the first century B.C.E. and late into the first century C.E. It could only have been an act of desperation to have used so sacred a symbol.

(To be continued)

The Original Graphic Artwork of the Famous Shamir Brothers for the 1958 - 1960

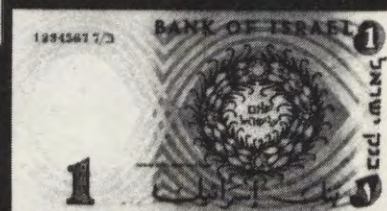
Currency of the State of Israel

J. J. Van Grover

In normal circumstances the artwork on currency & notes remains with the Gov't or the banknote printer. The designs for the earlier issues of Israel's currency remain with the Israel Gov't (fractionals) or with American banknote Co. (first issues 1948 & 1952) & with Thomas De La Rue & Co. (1955 series). Even though T. De La Rue Co. printed the 5 & 10 pounds & Enschede of the Netherlands did the ½ - 1 & 50, Gabriel & Maxim Shamir retained the original artwork from which were submitted the final, approved designs on the 1958-1960 notes. On all subsequent notes that were issued, the designs also remained with the Gov't printing office. The art work here represents the various "Trials" that precede the final approval designs. We can see photos used for the models, and the transition from early idea to final work. In one we see a male harvester with a basket of citrus fruit & the progression to the pretty, able looking girl with the basket. All the designs show similar progression, i.e. the fisherman & his net, on the 1 pound note, the laborer on the 5, the scientist on the 10 pound & the youth & girl chalutzim (pioneers) on the 50 pound note.

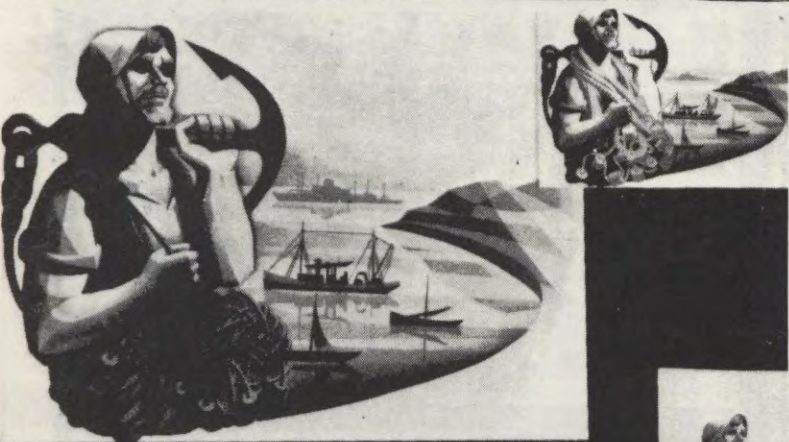


½ Lira- Here we see photos of models (girl soldiers), also the change from 500 prutot to ½ pound as final design - the reason for this was, that at design approval time the transition from pruta to agora had not been finalized, therefore the ½ Lira denomination. This group has - 4 boards showing various stages of the work in progress, starting with model photos up to the final note. 1 display board even shows the instructions to the printers for both obverse & reverse



שמיר, ג. & מ. תל אביב • שטר 1 ל"ה על דבר 1958

1958



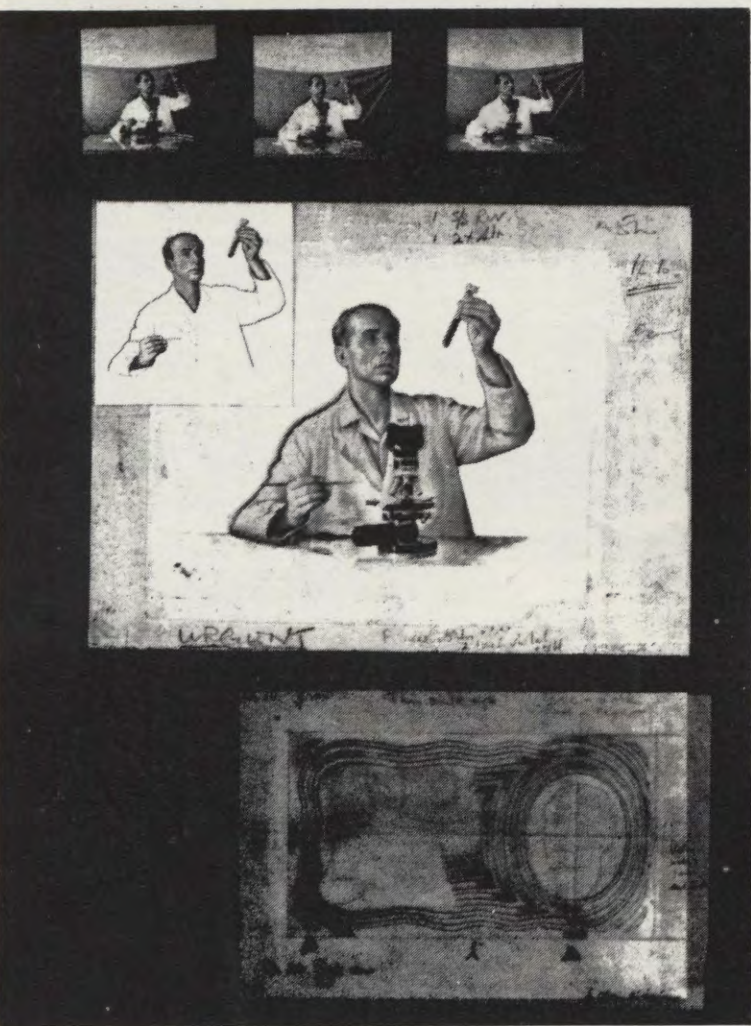
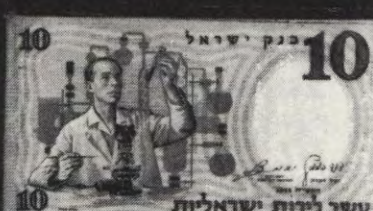
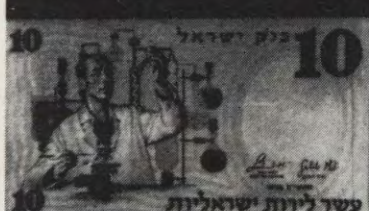
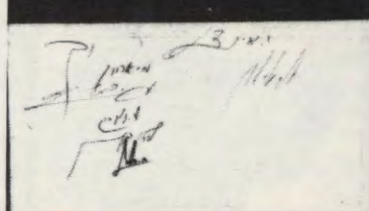
1958

שמיר, ג. & מ. תל אביב • שטר 1 ל"ה על דבר 1958

1 Lira - The design for this was intended for the 5 pound note, but then became the blue 1 pound with the bearded fisherman-5 display boards show the clean shaven youth evolving into the final mature bearded fisherman with the anchor & the nets even the background scenery changes from one design to the next



5 Lira - This one was proposed as the 1 pound but the Yemenite (Oriental) laborer in it's final approved state started as a youthful clean shaven man of no determinable origin. Four (4) boards display the evolution of this note including the reverse with the "Seal of Shema"



10 Lirot - The different stages of design are on 4 boards showing model photos of a scientist with a test-tube & others of a scientist bending over a microscope. Final evolution is the scientist holding up a test-tube surrounded by laboratory equipment. The reverse showing the "Dead Sea Scrolls" quotes from Isaiah.



הצייר א. א. גר



50 Lirot - This has 4 panels showing evolution from model photos to the finished note, with the young pair of "Halutzim" (pioneers). We can notice that the date is 1959 on the sketches yet the finished note is dated 1960. The final reverse design is also shown on the 4th panel and accompanying correspondence, roughly translated, refers to the requested changes on the reverse such as the placement of the watermark panel plus alterations and upgrading of the Menorah Lulav and Ethrog and the Shofar as they appear in the Mosaic design from the ancient synagogue in "Nirim". We have been informed that the Shamir Brothers names does not appear on the 50lb. note because questions were raised concerning the appearance of "Shamir Brothers" on the earlier 1958 notes.

The Szold Commemorative: At 19, the Queen of Israel's Coinage

By D. BERNARD HOENIG

One of the most poignant designs ever to be found on a modern coin is the beautiful shepherd girl that adorns the State of Israel's One Lira commemorative marking the centenary of the birth of Henrietta Szold. Cloaked in a flowing robe, she sits slightly bent forward, as if on a hillside overlooking her flock. A *Mona Lisa* smile passes over her lips as she tenderly embraces a new-born lamb. To her left, in Hebrew, is the name *Henrietta Szold*, the dates 5621-5721 and the words, *Hadassah, Youth Aliyah*.



Designed by the noted artist, Jacob Zim, the scene was intended to symbolize Hadassah's lofty ideals of care and concern for the Jewish people. The opposite side of the coin depicts an aerial view of the Hadassah Medical Center in Jerusalem as reproduced by Rothschild and Lippman, a world-famous team that has created many of Israel's prized coins and medals.

This past Chanukah, the beautiful shepherdess celebrated her 19th birthday, having been *born* in 1960 at the State Mint in Utrecht, Holland. Since then she has become one of Israel's most sought after women, acclaimed by world numismatists as a rare beauty. According to the Israel Government Coins and Medals Corporation, the nation's official distributing agency for commemorative coinage and medals, the Szold coin was the third in the series of legal tender issued by the Bank of Israel specifically for use as Chanukah "Gelt", the traditional gift for the Festival of Lights.



The small, 32.2 mm., coin was issued in two conditions: proof (bearing the tiny Hebrew letter "mem" for *Meyuchad*, which means *special*) and regular or uncirculated without any identifying mintmark. The total mintage for worldwide distribution was 3,000 proof and 17,000 in regular condition which, by comparison with other countries, is an extremely small amount for any numismatic item.

As was customary, the Bank of Israel subsequently destroyed all of the dies in order to enhance the value of the commemorative. Within a short time the entire issue was sold out at the premium prices of \$1.35 for the uncirculated coin and \$2.50 for the special proof edition. Rumor or legend has it that most of the coins were quickly gobbled up by stalwart members of Hadassah, eager to possess the first commemorative honoring their dynamic founder, Henrietta Szold. Many of these original purchasers may be unaware of the fact that their One Lira souvenir is selling today for approximately \$100.00 in uncirculated condition and \$400.00 in proof, a phenomenal rise in only 19 years!

Serious collectors, however, are quick to point out that a coin's value is not

only determined by mintage amounts but by many factors including historical background, metallic composition, quality of striking, dating, errors and unusual features. The Szold Commemorative possesses numerous attributes that have enhanced its status as a rare numismatic treasure. Out of more than 50 different currency concepts minted by Israel since 1948, it is the sole Israeli coin that is dedicated to a woman personality. And until this past Independence Day, celebrating the nation's 31st anniversary, no other design portrayed a female figure, as expressed by the lovely shepherd girl. This year's anniversary commemorative was dedicated to the *Mothers of Israel*. The beautifully styled coin shows a woman holding aloft her baby while another child clings affectionately to her.

In addition to its unique theme and design, the Szold Commemorative differs substantially from other commemoratives honoring famous Jewish leaders. The 1960 Anniversary Coin dedicated to Theodore Herzl, the special 1962 Chaim Weizmann gold commemoratives and the

1974 Ben Gurion pieces all contain engraved portraits of their subjects. The 1960 Chanukah coin, however, is the only such commemorative that does not feature any illustration of the person to whom it pays tribute, making it somewhat of a numismatic oddity. The absence of her picture is even more interesting in view of the fact that, in the very same year that the coin was minted, Israel's Postal Service saw fit to issue a 25 Agora stamp that did, in fact, show Henrietta Szold's portrait. It was not until thirteen years later that a numismatic item featured the face of Henrietta Szold, when the Bank of Israel printed its 5 Lirot banknotes.

Although the mystery remains, the magnificent design of the shepherd girl affectionately holding the lamb in her arms truly *portrays* Henrietta Szold and her remarkable accomplishments for the Land of Israel. It is this picture of a great Jewish *Woman of Valor* that will forever endure.

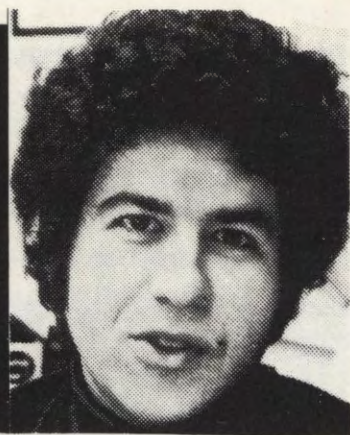
Adapted with permission from Hadassah Magazine, December, 1979. ©



On the right, a full portrait of Henrietta Szold. In the background, the Hadassah Hospital on Mount Scopus. The numeral "5" in the upper right hand corner. In the centre, in Hebrew, "Five Israeli Lirot." Below, in Hebrew, "Bank of Israel." Below, the date "1973" and in Hebrew "5733." In the bottom left corner, the "three dots" for the blind.

COINS OF ANCIENT ISRAEL

by David Hendin



ISRAEL FREE AND CAPTIVE — Part 1

The ancient Land of Israel, traditional home of the Jewish people since the very dawn of civilization, has seen many captors.

Persian kings, Alexander the Great, Egypt's Ptolemies, Syria's Seleucids, Crusaders, Turkish potentates, the British, and the Arabs have each for a time claimed sovereignty over Israel in the past three thousand years.

In this column, and in the next one, we will trace a free and captive Israel, as shown on thirteen coins selected from the Second Temple Period. We will begin with coins of the Maccabean (Hasmo-

nean) King Alexander Jannaeus. We follow the political subjugation of Israel by Rome under Jannaeus' successors and eventually the outright capture of Israel by Vespasian and Titus.

For a short period in the first century C.E. (A.D.) Israel had another short turn of freedom under Simon Bar Kochba and his coins reflect this. But Hadrian's forces quickly put an end of Bar Kochba's ambitions.

Thus Israel remained in foreign hands until 1948, when the United Nations declared the official existence of the Jewish State.



ALEXANDER JANNAEUS, King of Judaea 103-76 B.C.E. When Jannaeus, great-nephew of Judah Maccabee, assumed power he became not only high priest, but he took the title "King" as well. For the first time the Jewish ruler

יְהוָה הַמֶּלֶךְ

had equal rank with the Hellenistic rulers. Jannaeus was hungry for conquest, and his reign was prosperous, if bloody. His kingdom reached the same size as that ruled by King David.



JOHN HYRCANUS II, High Priest and Ethnarch of Judea 67 and 63-40 B.C. Hyrcanus II, son of Alexander Jan-
naeus, ruled Judea at the whim of Pom-
pey. Hyrcanus was a weakling. His main
hold on the power was due to his ad-

יהוה
הכהן הגד
לוהבתי
הדים

visor, Antipater, a client of Rome. Antipater played a major role in governing Judea. The "A" on this coin may refer to Antipater, who was also father of Herod the Great.

ROMAN REPUBLIC, silver denarius struck in 54 B.C.E. by A. Plautius, commander of Pompey's army in Syria. The captive "Bacchius the Jew" shown here was no doubt Judah Aristobulus II, defeated by Pompey, who supported Hyrcanus II. Aristobulus is referred to as "Bacchius" because when he was trying to win Pompey's support he gave him a magnificent golden grapevine, among other gifts. Bacchius was the Roman god of wine and the vine, hence this reference.



Mattathias Antigonus [Mattatayah]

AULUS GABINIUS, coin of Nysa-Scythopolis in Judea struck between 57 and 54 B.C.E. Under Pompey, Aulus Gabinius was governor of Syria — which included ancient Israel — from 57 to 55 B.C.E. He supported Hyrcanus II against Aristobulus II. However, Gabinius deprived Hyrcanus of all civil powers. For taxation purposes, Gabinius divided the land of the Jews into five districts, and rebuilt Greek cities, including the city of Nysa-Scythopolis in Judea.



הכהן הגדול ... מתתיה

ANTIGONUS MATTATHIAS, King of Judea 40-37 B.C.E. In 40 B.C.E. Antigonus Mattathias, the last Maccabean ruler, bribed the Parthians to help him invade Jerusalem and win the crown from his uncle Hyrcanus II, a Roman puppet.

For three years Antigonus battled the Romans, now supporting Herod, to maintain a free Israel. Finally in 37 B.C.E., Herod's forces captured Jerusalem and killed Antigonus.



११८१५३
११५१५१५
५१५१५१५
५१५३

יהוה
הכהן הגדול
לוחבריה
יחדם

JEWISH WAR AGAINST ROME
(66-70 A.D.), silver shekel struck 68-69 C.E. In 66 C.E. after profound insults by the procurator Gessius Florus the Jews united to rout the Roman garrisons in and around Jerusalem. Nero ordered his distinguished general, Flavius Vespasian, to Judea to stamp out the rebellion. The Jewish Temple fell on the ninth day of the Jewish month of

Ab, 70 C.E.

Coins of the Jewish War Against Rome expressed the Jews' desire for freedom. One way the Jews protested Roman oppression was by striking coins of silver—a privilege reserved strictly for the emperor. Coins of this period are dated years one through five, corresponding to the five years of the war.

(c) 1980 by David Hendin

Although perhaps not the most spectacular of coins to look at, these coins are interesting from the numismatic point of view as they illustrate many aspects of numismatics — history, geography, economics, religion, epigraphy, dies, mints and mintmasters, metallurgy, denominations, etc.

To know why these interesting coins were minted we must recall something of the history of the Scandinavian countries in the seventeenth century, and study in some detail the life and times of Christian IV of Denmark, 1588-1648. At that time Europe was in great ferment, being in the midst of the Thirty Years War (1618-48), this being the last great religious war to engage the kings of Europe. Religious reform commenced in 1517 when Luther posted his famous 95 Theses, and eventually Reformism spread to Scandinavia, at the time when Denmark (which included present-day Norway) was fighting Sweden for the control of the Baltic trade.

Christian IV, the Protestant King of Denmark, aided by Spanish and Dutch mercenaries, opposed the forces of the Catholic Emperor Ferdinand in Saxony to strengthen his hold in north-west Germany, but he was defeated by the Saxon armies under von Wallenstein, and in 1626 he ceased operations in Germany. Sweden under the Protestant Gustavus joined the battle against Ferdinand, more against Ferdinand's growing power than for religious reasons, and defeated Ferdinand.

Gustavus was killed in 1632 and was succeeded by Queen Christina. Sweden could now deploy her armies against her other enemy, Denmark, and in 1643 Lennart Torstensson first invaded Holstein, and then Jutland in Denmark proper.

Christian IV was unprepared both militarily and financially, and he produced the Jehovah coinage to pay his armies. After his defeat in 1645 he ceded parts of Norway,

The Jehovah Coins of Denmark

By DR PERCY ZERMAN

Denmark, and some of the Baltic islands to Sweden. Christian was a broken man after this, the last of his wars, and after much in-fighting within his own family and with the Councillors of State, he died in 1648.

Christian IV was a complex character, energetic, brave, hard-working, and with a sense of justice and welfare for his subjects, but at the same time he was vain, arrogant, and unable to match his soaring ambitions to the resources at his disposal. He was deeply religious and well-educated, priding himself on his erudition, and was known to have read some of the Old Testament psalms in Hebrew, which was considered to be the language of God, and parts of the New Testament in Greek and Latin. He found his personal philosophy in the 7th Psalm of David, the 12th verse of which reads:

Elohim Shofet Zaddik =
God Is A Righteous Judge =
Deus (Jehovah) Est Justus Judex
(Latin)

The coin inscription is 'Justus:'
(Jehovah in Hebrew) Judex'.

He chose these words to show his feelings after the unforeseen breach of the peace when the Swede Torstensson invaded Denmark.

This philosophy, of course, is common to many military leaders in time of war — it is always a comfort to have Deity behind you. The Crusaders shouted, 'Deus Vult' (God wills it) as they leaped into battle; General Douglas MacArthur always maintained that 'God has blessed our weapons' in the Pacific War; and even the skipper of the yacht *Australia* in the last Americas Cup series, on the occasion when his yacht was being soundly trounced by the American defender *Courageous* and the race was called off as the time limit had elapsed with both yachts being becalmed, declared that 'God must be an Australian'.

But the truth is, of course, as the French Marshal Turenne remarked in the seventeenth century, that God is always on the side of



the big battalions.

Christian IV himself designed the coins — in a letter to his son-in-law State Court Master Corfitz Ulfelt, dated January 1644, he wrote, 'In the name of Jesus I have acted to have coined at Copenhagen Castle, hence I send you herewith a model of paper, from which you shall have a die made for the issue of the coin'.

The coins were issued in three of the six mints in use at the time of Christian IV — Copenhagen in Denmark, Christana (Oslo) in Norway, and at Glückstaat in north-east Germany, which was also part of Denmark at the time.

On the obverse of the gold ducat is Christian IV standing right holding spectra and orb, and the surrounding inscription is 'CHRISTIANUS IIII or 4 D.G. DANSKE'. The obverse of the mark and skilling coins shows a royal crown above a centred C4, with the denomination, name of country and year of issue surrounding the design.

The reverses show the inscription, 'JUSTUS (Jehovah in Hebrew):' 'JUDEX', and the mark of the mintmaster — trefoil, oblique hatchet, vertical hatchet, or crossed hatchets.



The coins were issued in four gold denominations: 42.5 ducats (probably a personal presentation piece of Christian's), one ducat, double ducat, ½ ducat and ¼ ducat; silver denominations were 2 mark, 1 mark, 20 skilling, 16 skilling and 4 skilling; billon coins were issued in the 4 skilling denominations only.

In another letter written to his son-in-law dated 12 July 1644, Christian states that 'I have placed my cause before the just Judge in Heaven — for me there is no dishonour in having taken up the task'. He clearly here refers both to his religious wars against the Catholics and to the economic wars against the Swedes. So there is no doubt that the Hebrew letters on the reverse of the coins were in-

tended by him to represent the word Jehovah. (The term Jehovah came into use in the Middle Ages as a Latinised equivalent of the Hebrew tetragrammaton YHWH.) However, there are a number of inconsistencies on these coin inscriptions, and some interesting theories have been advanced regarding their interpretation.

Anyone with a knowledge of the Hebrew alphabet can see at once that the lettering on these coins is unusual, especially in the third letter from the right – the vuv (v) which on some coins resembles daled (d), which in turn



would make the inscription read 'JEHUDAH' (Jews), ie, 'Jews are righteous judges'. This of course alters the whole meaning of the text, and a number of explanations have been advanced, one being that Hans zum Busch, a non-Jew who cut the dies, was not sufficiently familiar with Hebrew script.

A more fanciful explanation is that of Saul B. Needleman, and involves the history of the Jews in Europe and Denmark at the

time. As a result of the Inquisition in Spain and Portugal many Jews who had acquired a higher education in those countries migrated to Amsterdam, at this time a poor city but without religious prejudices, and helped in developing Amsterdam into a prosperous city. There has been a continuing Jewish presence in Amsterdam since the fifteenth century, and the Portuguese synagogue in Amsterdam has been in continuous use since 1488.

Christian IV, envious of the prosperity which came to Amsterdam with the advent of the Jews, invited Jews from Amsterdam and from Hamburg in Germany to settle in Gluckstaat in the Danish Duchy of Holstein on the suggestion of his Jewish mintmaster Albert Dionus. However, these invitees were restricted to those Jews who had sufficient capital, dealt in Danish merchandise, and built their own homes. It was probably Dionus who suggested the earliest design for the Jehovah coins, and his successor at the Copenhagen mint was Jacob Schweiger, also a Jew, who actually directed the minting of these coins. Neehleman makes the suggestion that the letter 'v' was changed to a 'd' by Christian's mintmaster to make the inscription read, 'Jews are righteous judges', in their feeling of joy at Christian's invitation to their co-religionists, and as a subtle admonition to him regarding the restrictions placed on the Jews who settled in Denmark.

Another view of the unusual lettering is that to Jews the name of God is so holy that it is neither pronounced nor written as such – God is referred to as Adonai (Lord) or Haschem (The Name).

יהודה

יהוה

*Modern Hebrew script above – Jehovah (right), Jehuda (left).
On the coins, the third letter from right is probably vuv (v)
although it resembles daled (d).*

This proscription is from a sense of reverence, and also, some scholars think, a misunderstanding of the Third Commandment ('Thou shalt not take the name of YHWH thy Lord in vain') in the sixth century BC — previously YHWH had been pronounced and written in full.

So it is vaguely possible that in the minting of these coins someone changed the 'v' to a 'd' so that the Holy Name would not be used in a commercial enterprise such as coinage.

Be that as it may, the Holy

Name on these coins did not prevent them from becoming debased, for being war coins they did not have the full value they pretended to have. The king of course demanded that they be accepted at face value for payment of army supplies, but after his death the II mark was to be worth 28 skillings instead of 32, and I mark 14 skillings instead of 16.

These Jehovah coins are a true mirror of the declining fortunes of Christian IV towards the end of his life, and this once again illustrates the importance of numismatics in reconstructing history.



Struck in 59 mm bronze are medals honoring Israel's railroads (top), 60th anniversary of Keren Hayesod, the United Israel Appeal.

Certain to be of interest to transport and railroad fans is the 59 mm bronze medal honoring Israel's railroads, whose emblem appears beside a stylized winding track on the obverse, "Make straight in the desert a highway" from the Book of Isaiah beside.

The reverse compares the Turkish era steam locomotive

like that on the Hejaz Railway monument and medals with the modern Israeli diesel engine, without inscription. Israel's system of railroads includes the winding, scenic Tel Aviv-Jerusalem line, plus coastal lines from Nahariyya to Gaza and the Sinai.

Today work is in planning and progress to extend the des-

NEW STATE MEDALS

ert line through Beersheba southward to ultimately link the Red Sea port of Elat. The coming of peace with Egypt has also raised hopes for restored rail links with that Arab nation, disrupted in 1948 and after the Six-Day War in Sinai in 1967.

Railroads were once before a major design feature on an Israeli Commissioned medal for the meeting of the Union of International Public Transportation in 1965.

The 60th anniversary of Keren Hayesod, the great international Foundation Fund, whose motto and key emblem, "The Key is in the hands of the Jewish people" appear on the reverse of the 59 mm bronze medal. Known in the U.S. as the United Jewish Appeal, Keren Hayesod was organized in 1920, dedicated to vigorous Jewish community self-help.

The organization's 50th birthday in 1970 was celebrated by gold, silver and bronze medals of somewhat futuristic design.

The Legal Tender Coinage of Palestine

1918 - 1928 (Coins and Paper Money) Part 1

By SAMUEL LACHMAN, Haifa

A special place in the numismatic history of Palestine occupy the legal tender coins and paper money. Perhaps the reason for the legalization of so many foreign coins etc. was the shortage of coins in the country caused by the heavy demand by the British, Imperial, and Allied forces stationed in the Occupied Territory.

Public Notice No. 10 of 1 January 1918 specified the coins which may be accepted. Public Notice No. 73A of 12 December 1918 declared the following coins and paper money, including their fractions and multiples, legal tender in the O.E.T.A. (South), i.e. in Palestine (1).

Gold: English Pound
French, Belgian, Swiss 20 francs
Italian 20 lira
American 5 dollars
Austrian 20 kronen
German 20 marks

Silver: English Shilling
French franc
Indian rupee

Paper Money: Bank of England £ 5 notes
British Treasury £ 1 notes

In addition Turkish gold, silver and minor coins, which are not described here.

The subject of this description is more a general discussion than a listing of all the coins which would have been in circulation in the country. In order to arrive at a more or less correct consideration, it appears suitable, to review the circulation of foreign coins in Egypt, and Palestine before World War I. Egypt is included as it is most probable that in the wake of the Egyptian coinage, also foreign coins came from Egypt to Palestine.

The following coins circulated in Egypt before the coinage reform of 1885 (2):

Gold: British sovereign and half sovereign
French Napoleon d'or, half, and quarter.
Austrian ducat.
Russian Imperial, also Turkish and Italian gold.

Silver: France 5, 1, $\frac{1}{2}$ francs
India Rupee, $\frac{1}{2}$ and $\frac{1}{4}$ rupee
Spain: Spanish Duro
Austria: Maria Theresa, $\frac{1}{4}$ Austrian florin.
Russia: Ruble, $\frac{1}{2}$ and $\frac{1}{4}$ ruble.
English shilling and 6 pence.
Also Turkish and Italian silver.

After the coinage reform, all foreign coins were successively withdrawn. However, in view of the inadequate quantities of Egyptian gold coins, which were available, the Egyptian government authorized the circulation of British sovereigns, French 20 francs pieces (Napoleon d'or), and Turkish gold pounds, at an official rate according to a decree dated the 19 March 1887 (3).

In 1916, British silver coins in the amount of £ 930,000 were sent to Egypt. By a decree dated 6 March 1916, the Indian rupee was declared legal tender in Egypt.

In an earlier article, the circulation of foreign coins in Palestine was discussed (4).

According to Davis Trietsch (5), all Napoleons d'or of the Latin Monetary Union were accepted in Palestine. The following countries struck gold coins according to that standard before 1914 (6):

Argentina	Guatemala	Russia
Belgium	Honduras	Salvador
Bulgaria	Italy	Serbia
Colombia	Monaco	Spain
Finland	Montenegro	Switzerland
France	Peru	Tunis
Greece	Philippines	Venezuela
	Roumania	

It should be noted that the following legal tender gold coins are even at present international trade coins or as they are termed now, bullion coins (7):

Great Britain: £ 1 and £ $\frac{1}{2}$
Belgium: 20 francs
United States: \$20, Liberty and Indian head
\$10, and \$5.
Austria 100, 20, and 10 kronen.
France: 20, and 10 francs.
Switzerland: 20 francs.
Germany: 20, and 10 marks.

The description lists all coins etc. which were legal tender coins, but there is no proof, in how far they were actually used for payment in the country. Fractions of coins which are not in the metal legalized, are not included, although it is possible that they may have been accepted. Gold, and silver coins and paper money, even from the same country are dealt with

separately, as the circumstances surrounding them were different. It is obvious that in a number of cases much earlier gold coins were still in circulation in their countries than the corresponding silver coins.

The coins of all allies were included in the list of legal tender coins. It may be that in one or the other case this may have been only a courtesy to that country and the coins did not actually reach Palestine. This will be pointed out in the respective sections.

All coins ceased to be legal tender with effect from 22 January 1921, with the exception of the British sovereign (1). The sovereign was legal tender until 31 March 1928, according to the following proclamation, which appeared in the (Palestine) Official Gazette No. 206 of 1st March 1928.

Palestine Currency Order, 1927
PROCLAMATION

Palestine (Gazetted 1st March, 1928)

In exercise of the powers vested in me by Article 11(3) of the Palestine Currency Order, 1927, I, Field Marshal Herbert Charles Onslow, Baron Plumer, His Majesty's High Commissioner for Palestine and Commander-in-Chief therein, do hereby proclaim that the British Gold Sovereign declared to be legal tender in Palestine under a Public Notice in the Official Gazette of the Government of Palestine, No. 36 of the 1st of February, 1921, shall after the 31st of March, 1928, cease to be legal tender in Palestine.

PLUMER F. M.

29 Feb. 1928 *High Commissioner*
(2920/28)

It is of course useless to mention here the quantities of all coins minted and the reader is referred to the Standard Catalog of World Coins, or to specialized catalogs of the respective countries. The description will in general concentrate on the denominations mentioned in the Public Notice.

Gold Coins

From the foregoing considerations, about the legal tender coins, it is obvious that a great variety of gold coins were legal tender in Palestine, in the sense of

the law. It is on the other hand probably impossible to find out which coins were actually used for payment. In particulars, the following gold coins would have been legal tender in Palestine:

Great Britain: £ 5, £ 2, £ 1, £ ½.
France: 5, 10, 20, 50, 100 francs.
Belgium: 20 francs
Switzerland: 10, 20 francs
Italy: 10, 20, 50, 100 lire
U.S.A.: 2½, 5, 10, 20 dollars
Austria: 10, 20, 100 kronen
Germany: 10, 20 marks

Only Great Britain, Switzerland, and the United States still struck gold coins in 1918 and later. The last coins for circulation were struck in the other countries as follows:

France 1914
Belgium 1914
Italy 1912
Austria 1916
Germany 1915

In general, the legal tender coins were therefore coins dated years earlier. This applies also to the gold coins of Great Britain, Switzerland and the United States.

Gold Coins of Great Britain

The British gold sovereign circulated in Egypt before the coinage reform of 1885, and was officially the most important gold coin used in Egypt. It was accepted in Palestine before World War I. Under these circumstances, it is obvious, that in addition to the coins of George V, also those of Edward VII and Queen Victoria circulated. Half sovereigns may have reached the country, but other denominations were generally struck in small quantities.

The sovereign was minted at all branch mints. In respect of London, it is doubtful if any gold coin was struck after 1915 for circulation.

The coins of 1925 were struck for the reserve of the Bank of England, and further quantities bearing this date were struck in 1949, 1951, and 1952.

The coins of the London mint have no mint mark. All others have a mint mark below the figure of St. George on the reverse (8).

S Sidney
M Melbourne
P Perth
C Canada (Ottawa)
I India (Bombay)
SA South Africa (Pretoria)

In the Coinage Act of 1870, the fineness of the sovereign is stated to be

916 2/3 fine or 22 karats. The weight in grams is:

1 7.98805 g ± 0.01296 g

Neither the thickness nor the diameter are prescribed in the act. They are

thickness 1.7 mm diameter 22.0 mm

It should be noted that with the outbreak of World War I on August 4, 1914, the British Treasury decided to substitute paper for gold. However, the sovereign remained in circulation (9).

France

The French 20 francs coin was probably the most used gold coin before the British occupation. They circulated in Egypt, and were much used in Palestine before the war. French gold coins were struck in the following denominations (for circulation):

100 francs until 1913
20 francs until 1914
50 francs until 1869
10 francs until 1914
5 francs until 1869

It is thought that only the 20 francs was used in the country. Coins were struck at the following mints (mint marks in parenthesis):

Paris (A) Strasbourg (BB) Lyon (D)

The coins have in addition to the mint marks, engravers' marks, and marks of the director. The following were used

Years	Paris
1853-1854	hand — dog's head
1855-1860	hand — anchor
1861-1870	bee — anchor
1871-1879	bee — anchor
1880-1896	cornucopia — fasces
1897-1899	cornucopia — torch
1899-1914	torch — cornucopia

Years	Strasbourg	Lyon
1855-1860	bee — anchor	cock — anchor
1861-1870	cross — anchor	—

The French gold coins were 900 fine. Weights and diameters were as follows:

20 francs 6.452 g ± 0.013 g 21 mm

The 20 francs of Belgium, Switzerland and the Italian 20 lire coins have the same weights and diameters, and fineness.

Belgium

It is difficult to decide if the inclusion of the Belgium 20 francs coin was only a courtesy to the Belgian ally.

While Belgium struck gold coins in the French system since 1832, 20 francs pieces were minted in quantities first in 1865, in the reign of Leopold I (1831-1865) 1 026 103 pieces.

The reign of Albert I (1909-1934) saw only one mintage of 20 francs coins in 1914. This was a small mintage and half

of the coins had French inscriptions, and the other half Flemish inscriptions. It seems unlikely that these coins reached Palestine.

Switzerland

Swiss gold coins did not have any status neither in Palestine nor in Egypt before World War I. In view of the inclusion of the 20 francs piece in the list it appears that some may have been in the country. The Swiss 20 francs piece is called 'Vrenli'.

Italy

Italian gold coins were trade coins in Egypt before the coinage reform of 1885.

It cannot be said to what extent Italian gold was actually in the country, although Italian units formed part of the Egyptian Expeditionary Force. The mintage of the coins of Victor Emanuel III (1900-1944) was small, thus obviously coins of Humbert I (1878-1900) would have to be considered as the legal tender coins.

United States

United States gold coins are not mentioned for either Palestine or Egypt before World War I. Probably such gold coins reached the country at the beginning of World War I as described by the writer in his earlier article about foreign coins in Palestine before World War I (4). Unless further information comes to hand nothing can be said, but the inclusion of the \$5 coin seems to indicate that these coins were in use.

Austria

Austrian gold coins had no status in pre-war Palestine or Egypt. Mintage figures reveal that the quantities struck after 1900 were small. It appears therefore that only earlier coins may have found their way to this country, perhaps in connection with the fact that many Jews had Austrian nationality.

The coins were 900/1000 fine and the 20 kronen pieces had a weight of 6.775 g.

Germany

The German Empire was composed of 26 states according to the constitution of 1871. In the sequence of their rank:

Kingdoms: Prussia, Bavaria, Saxony, Württemberg.

Grand-Duchies: Baden, Hesse, Mecklenburg-Schwerin, Saxe-Weimar-Eisenach, Mecklenburg-Strelitz, Oldenburg.

Duchies: Brunswick, Saxe-Meiningen, Saxe-Altenburg, Saxe-Coburg, Gotha, Anhalt.
 Principalities: Schwarzburg-Sondershausen, Schwarzburg-Rudolfsstadt, Waldeck and Pyrmont, Lippe (Detmold), Reuss Older Linage, Reuss younger lineage, Schaumburg-Lippe.
 Free Hanseatic Cities: Bremen, Hamburg, Lübeck.
 Empire Land: Elsass-Lothringen.

All states with the exception of Lippe (Detmold) and Elsass-Lothringen issued gold coins. Most of the states minted only small quantities of the coins. Frequently such coins were issued at the time of the accession of a ruler, to commemorate a marriage, or a jubilee.

Before World War I, German gold coins were not accepted in Palestine. They were not in semi-official circulation in Egypt, before the coinage reform of 1885. German gold coins may, however, have been in possession of the German settlers in Palestine, i.e. at Sarona, Beth Lahm, Waldheim, and the German colonies at Jerusalem, Jaffa, and Haifa.

Between 1871 and 1915, the German States issued 173 different 20 marks

coins, 226 different 10 marks coins, and 13 different 5 marks coins. The total quantities were:

20 marks: 228 109 000.

10 marks: 77 227 000.

5 marks: 5 593 000.

The 5 marks coins proved unsuiable and were minted only in 1877 and 1878. They were demonetized on 1 October 1900. All other gold coins were demone-tized on 6 August 1938. The bulk of the quantities were issued by Prussia.

The gold of the coins was 900/1000. the 20 marks coins had a weight of 7.965 g $\pm$ 0.20 g diameter 22.5 mm. The mint marks were:

- A Berlin
- B Hannover until 1878
- C Frankfurt until 1879
- D München
- E Dresden, since 1887 Muldenhütten
- F Stuttgart
- G Karlsruhe
- H Darmstadt until 1882

Considering all arguments, it seems that only 20 marks pieces were available and those of Prussia would have been pre-dominant. (10).

To be Continued



The I.N.S. of Cleveland regrets to inform you that a very real friend and co-worker, Ray Nolan, died on March 30, 1980.

Ray, an I.N.S. of Cleveland member for many years, tirelessly managed A.I.N.A.'s slide program library mailing service since shortly after its inception. When A.I.N.A. clubs requested slide programs for their meetings, it was Ray who efficiently and effectively made sure they were disseminated and kept in usable condition.

Not an A.I.N.A. national officer, and hence not as well known, Ray still was a key member who filled his important position and carried out his A.I.N.A.-delegated responsibilities excellently. Over 150 A.I.N.A. clubs and outside organizations benefitted from the visual programs made available through Ray's efforts since the early 1970's.

The I.N.S. of Cleveland and A.I.N.A. have lost a great asset, a true supporter and a gentle friend. We in Cleveland ask A.I.N.A. clubs to be patient for a short time while we appoint a new program mailing service chairman, and consolidate our slides, program notes and carousels at a new address.

Development of the Monetary System in Ancient Palestine

by Edwin Mendelssohn, M.D.
ANA 49188

In Man's most primitive stages, life was a struggle to simply feed and protect himself and his family. There was little economic exchange with others; one either took for oneself or shared what one had. But as men joined forces to improve their hunting and herding capacities, the community grew. Eventually, through the specialization of labor within the community and the geographical peculiarities of different communities, there naturally evolved a system of barter between men.



Barter consisted of an exchange of superfluous items or labor for desired or needed items or labor, and later included the delivery of items for the payment of taxes. With food still being man's first priority, animals and produce were the most accepted means of exchange. A man's wealth might be judged by the number of sheep in his herd.

As economic exchange became more frequent and complex, these objects of exchange (cattle, sheep, wheat, eggs, etc.) proved unsatisfactory because of their inconvenient size and their fluctuating values. The transition many communities made from being a pastoral society to an agricultural society with a multiplicity of products also demanded a more convenient medium of exchange. With man's technological transition to the increasing use of metals such as iron, copper, and bronze for weaponry and tools, these metals became dominant as easily transportable and fixed means of value. The average individual needed copper for his tools and weapons of daily use, and so those who possessed sufficient copper had no difficulty exchanging it for what they needed.

Civilization and trade continued to advance, and the need grew for exchange to be more sophisticated than the visual determination of goods involved. At first, measurements were probably made by reference to well known physical surroundings. For weighing, there were balances and stones used as standards, instead of the less durable grains and eggs. Objective evidence of these weights comes from inscribed stones used for weighing found in excavations in Palestine. These

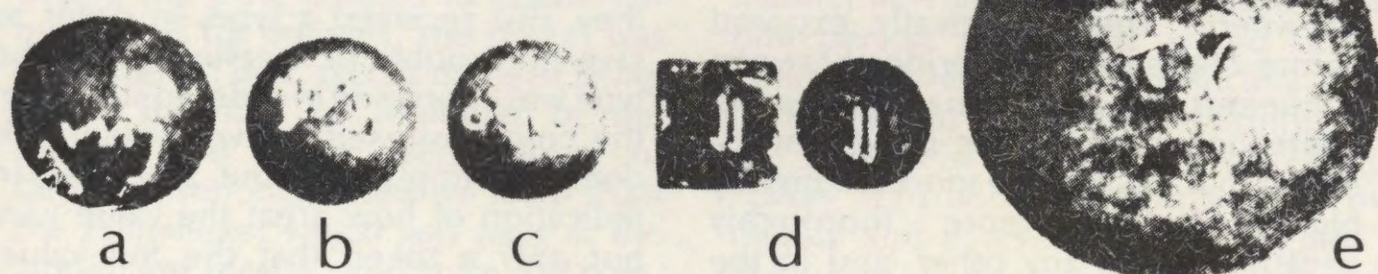
stones are marked in old Hebrew characters — netseph, pim and beka — and are nearly all dome shaped. Beka seems especially to denote the sacred Israelite levy, since in Exodus 38:26 the word is so defined. "A beka for every man, that is half a shekel, after the shekel of the sanctuary." The view that beka is a specifically Israelite word is supported by the fact that all stone weights bearing this inscription were found in ancient Judaea proper.

Although copper was used for the ordinary daily transactions, silver and gold were used for the larger ones. Silver was the main currency, while gold was used only for payments too large to be conveniently handled in silver. In the course of time it was realized that metal was the handiest commodity for exchange, particularly when something had to be carried about. So metal standards became accepted as trade expanded, and since estimation of the value of the metal by eye was uncertain, uniformly shaped objects of metal were molded in the form of ingots, bars, tongues, heads of animals or bracelets.

These forms were probably consistent and represented an acceptable value, so that exchange could be facilitated with their use. The ruler, or his representative, conceivably marked a standard weight which was then declared sacred. The next step would be to mark directly on the tongues, bars, ingots or bracelets to be used in the exchange, using the standard as a guide, in order to guarantee their correct value. Further development soon had a piece of metal whose weight and purity were guaranteed by such a mark.

Among the ancient Egyptians, whose

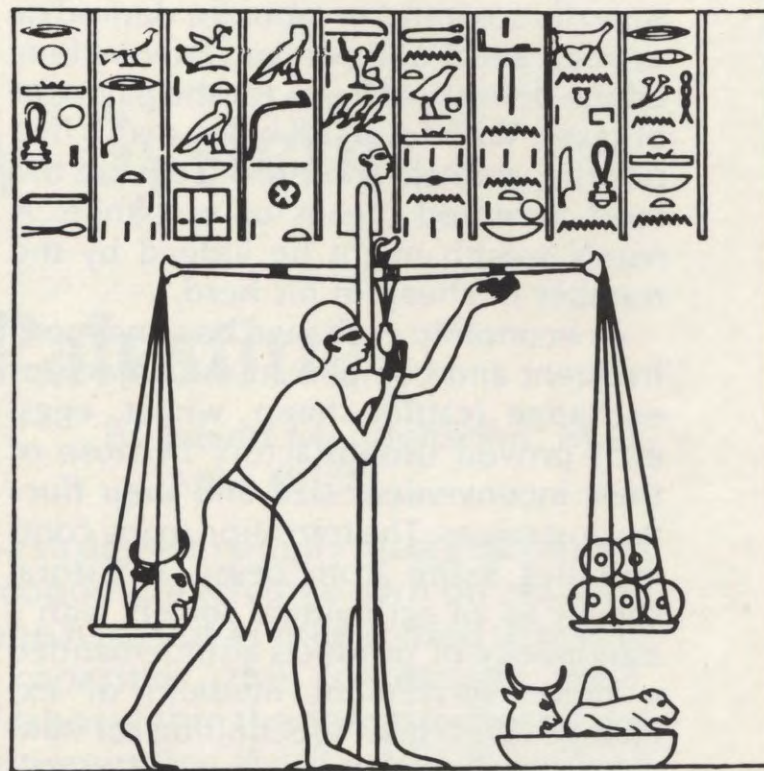
Inscribed weights from Lachish: (a) "netseph" (b) "pim" (c) "Beka" (d) two parallel hooks, meaning uncertain (e) "8 shekels".



common form of money consisted of rings of gold and silver, were public weighers whose function it was to insure that a weight was just. These weighers presumably marked the exact weight on each article, and because of their reputation, these rings were accepted at face value. In contemporary paintings these weighers are represented as weighing rings of metals, gold and silver, and of having near them vessels containing piles of such weighed rings. Each ring had, in all likelihood, its own distinctive mark of value.

There is evidence that a simple money economy with different weights of metal as a means of payment was in use in the cities of Palestine during the Late Bronze age. However, it is impossible to trace the process by which this money economy developed. Certainly it was not a sudden change, but rather a process which developed along with increasing trade and technology. This medium of exchange, to be created and established, required a measure of acceptance based on mutual understanding. Somehow, as commerce became more complex, specific measures and weights had to be set.

Why then haven't the numerous excavations in Palestine uncovered examples of this "coined" money, except for the discovery at Ein Gedi? Most likely those pieces, if found, would not have been noticed but melted down, even while currently accepted as money. In a predominantly agricultural society the circulation of these pieces of metal would have been strictly limited, with neither the demand for, nor the means of, commercial mass production existing. As serious as these problems of survival were throughout the ancient world, the prospects for survival in Israel were even more uncertain than elsewhere. The strategically exposed nature of the land, as a bridge between continents and as an arena of unceasing contention between the great powers, meant that it would be more frequently plundered and more thoroughly devastated than any other land in the Near East. The meager material but



Weighing rings of precious metal.
(Fifteenth century B.C.)

monumental remains of ancient Israel bear eloquent, if gloomy, testimony to this truth. Until the Hellenization of the East, it is extremely unlikely that anyone in the ancient world, outside of the congregation of Israel, had the slightest interest in the Jewish people or its "coinage," since with very brief exception Israel was neither an imperialist nor a mercantile power, there was very little opportunity for the dissemination of its small issue of metal beyond its own national frontiers.

Any attempt to ascertain the nature of ancient theories of money must be based on the definition given by Aristotle: "For the purpose of exchange men agreed to give and take mutually something, which itself belonging to the class of things useful was easily made to do service in ordinary life. Such were iron and silver, and the like. At first these metals were used in pieces having a definite size and weight only, but finally they also received a type, in order to save the trouble of measuring; for the type was impressed in order to show that the coin possessed a given value. This does not imply that the type was an indication of how great the value was, but only a token that the full value, whatever it might be, was present. That

by means of such symbols the coins were marked as the property of the authorities which issued them is proven by parallels outside the sphere of coinage. Marble vessels in the temple of Apollo at Cnidus were marked with a lyre. In the Samian war, the Athenians branded their prisoners with an owl, the Samians theirs with the Samian galley.

The earliest mention of the use of the precious metals after the flood, is in the story of Abraham who returned from Egypt "very rich in cattle, in silver and in gold," (Genesis 13:2). Though the passage does not imply the use of anything more than bullion, yet we soon find a mention of the use of silver as a medium of exchange. "He that is born in thy house, and he that is bought with thy money (keseph) must needs be circumcised" (Genesis 17:13). Also, "Abraham weighed to Ephron the silver....400 shekels of silver, current money with the merchant" (meaning acceptable or passable with the people in the area) (Genesis 23:16). From the above passage and similar ones — Joshua 7:21: "and a tongue of gold of 50 shekels weight," and Chronicles 21:25: "So David gave to Ornan for the place 600 shekels of gold by weight" — it would seem that in commercial transactions the precious metals were actually weighed only when large sums changed hands. For ordinary payments an identifiable piece of silver was used, I Samuel 9:8: "Behold, I have in my hand the fourth part of a shekel of silver, that will I give to the Man of God, to tell us our way." Only in large transactions did abrasion or loss in weight from other causes demand that the balance be used. Isaiah 46:6: "Ye that lavish gold out of a bag and weigh silver in the balance." Therefore, the opinion that "coined" money was unknown during the whole period before the exile is open to doubt. For money, as for weights, the shekel was the standard unit, pieces of metal being either fractions or multiples of the shekel. That there were pieces of different denominations we learn from the half-shekel which was paid as the atonement money, and from the command "the rich shall not give more and

the poor shall not give less (Exodus 30:15).

Although the Bible in many instances mentions a balance, for example, "Thou shalt have a perfect and just weight," Deuteronomy 23:25, it is inconceivable that it was employed in every transaction of business. Unless we suppose that some fixed weight was assigned to single ingots of metal such Biblical passages as the following would be difficult of interpretation. Abimelech, King of Gerar, is said to have given to Abraham "a thousand pieces of silver" (Genesis 20:16). The Lords of the Philistines persuaded Delilah to find out wherein the great strength of Samson lay, on the promise of "eleven hundred pieces of silver," money which she afterwards received (Judges 16:5). Abimelech, the son of Jerubbaal was able to form his conspiracy by hiring "vain and light persons" with the threescore and ten pieces of silver taken from the house of Baal-berith (Judges 9:4). Large sums of 603,550 half-shekels (Exodus 38:26) were accumulated by the contribution of each Israelite to the Tabernacle, "and the silver of them that were numbered of the congregation was a hundred talents, and a thousand seven hundred and three-score and fifteen shekels, after the shekel of the sanctuary." Each individual item of money in this last example could hardly have been weighed nor could the priests have weighed each half shekel before putting it into the hole in the lid. When the box was full they put up (Hebrew—bound up) the bags and counted the amount. No mention is made of weighing. It would seem unlikely that silver specie would be carried about by men without having their weights marked upon them. Otherwise, the arrangements of business transactions, the presentations of gifts, or any manner in which the metal passed from one person to another would cause great inconvenience and difficulty.

The earliest reference to currency in the Bible is in the Book of Job 42:11: "Every man also gave him a piece of money and everyone a ring of gold." The word used for a piece of money in this passage is kesitah. This word,

kesitah, occurs two other times in the Bible — in reference to Jacob in Genesis 33:19 (“and he bought the parcel of ground for a hundred pieces of money”) and in Joshua 24:32, where the same piece of ground is again mentioned. The literal meaning of kesitah has been lost in antiquity. The present Arabic meaning is truth, whereas the root implies to arrange or adorn. In the Biblical use there is no indication of the type of metal used, silver or gold, or of the value. Although the accepted assumption is that the metal was silver, there is no justification for this or any other metal. There is no clue to the weight or value of the money, but it must have been an ingot of a precious metal impressed with a mark to determine its purity and value.

The ring of gold referred to above was perchance used as an ornament but was of known weight or value, and when necessary could be used for purchasing or payment of taxes. Other instances of the use of ornaments of gold both as decorations and as representatives of wealth, are to be found in the Bible. The Midianites (Numbers 31:50-51) carried their wealth with them in the form of chains, bracelets and earrings. Eliezer, the servant of Abraham, gave to Rebecca (Genesis 24:22) “a golden ring of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold.” Rings of gold may have been used as among the Egyptians. In Job the words “ring of gold” are translated in the Septagint as “a tetradrachm of uncoined gold,” thus bearing out the idea that the ring or earring presented to Job could have been used as a medium of exchange.

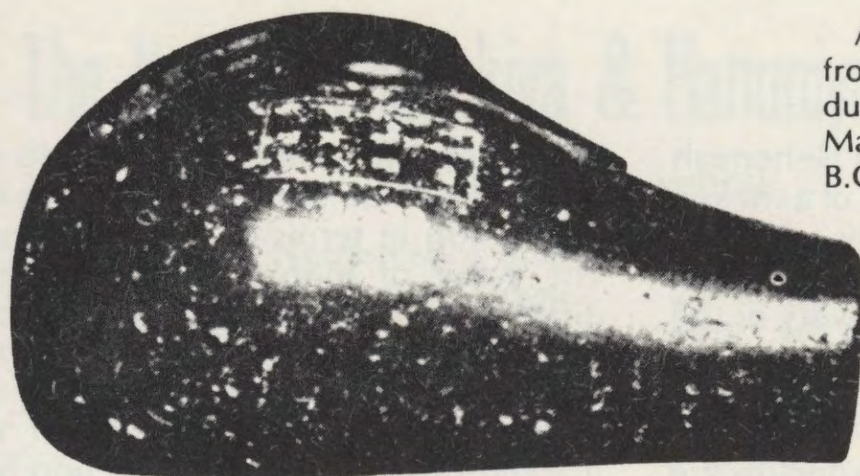
The money used by the ten sons of Jacob in purchasing grain in Egypt may have been of this ring shape. The money is spoken of as “bundles of money” (Genesis 42:35) “...and it came to pass as they emptied their sacks, that, behold, every man’s bundle of money was in his sack, and when they and their father saw their bundles of money, they were afraid.” A similar passage occurs in Deuteronomy 14:24-25, where the payment of tithe is permitted in money

instead of kind. The passage reads, “then shalt thou turn it into money and bind up the money in thy hands.” This might refer to money in pieces or rings that could be fastened or tied together.

With the development of scales and balances, any clumsy issues of precious metal were soon converted into forms of a definite weight and shape. When the metal to be used had been chosen, and the amount to be regarded as the unit had been settled, it was convenient for that quantity to be made up into a lump and marked with a design of the maker, as a guarantee that it is correct. Anyone who recognized the design and trusted the maker would accept it without taking the trouble to weigh it. The marks or types on these pieces of metal were probably of the same class as the designs made on the signet rings in order to identify the issuer. This could have been easily accomplished since gem cutting in Palestine had a long established tradition traceable back into the 9th century B.C.E.

With increased commercial transactions and the corresponding use of scales and balances, it became apparent that a definite fixed system of weights of “uncoined money” was needed. A system of definite weights and values of the precious metals and their subdivisions and multiples based on the Babylonian system was developed, and in use in the time of Abraham, about 2000 B.C.E. As required by the sexagesimal system, the ancient unit of weight was the mina (Hebrew “maneh” — pound).

A mina was divided into 50 shekels (Hebrew “sheqel” from “shaqal” — to weigh) while 60 minas formed a talent (Hebrew “kikkar” — a round cake-like object). This Babylonian system contained two standards, a light and a heavy, the latter double the weight of the former. The light shekel weighed 126 grains and the heavy 252 grains, and these weights applied to both gold and silver. The value of gold to silver over a long period of time was maintained at 13 1/3 to 1. The gold shekel originally weighed 1/60th of a mina. To have had an equal value the silver shekel must



A weight of thirty minas carved from black basalt in the shape of a duck from the palace of Eriba-Marduk II (believed to be 688-680 B.C.).

have weighed $\frac{2}{9}$ of a mina. As this would have been impractical for use in commercial transactions, the silver shekel was altered in weight to make a whole number of silver shekels the equivalent value of the gold shekel. This was done by raising the weight of the silver shekel from 126 grains to 168 grains, so that 10 silver shekels then equaled one gold shekel. This was done only for the weighing of precious metals, the older system being retained for the ordinary matters and materials. The Babylonian system continued to prevail in Syria, Palestine and Asia Minor, but at some time later the weight standards of the Phoenician cities of Tyre and Sidon were put in use for silver only. (These cities dominated the trade of Palestine.) Exactly when the change from the silver shekel of Babylon weighing 168 grains to the heavier Phoenician shekel of 224 grains took place is uncertain.

The Phoenician standard referred to above was a modification of the Babylonian standard. The Phoenician silver shekel weighed only $\frac{2}{3}$ of the new Babylonian shekel of 168 grains and 336 grains; or 112 grains for the light and 224

grains for the heavy Phoenician. Therefore, 15 Phoenician silver shekels equaled 10 Babylonian silver shekels or one of gold. It was on this Phoenician heavy standard, 224 grains, that the shekel of the sanctuary was calculated. This shekel of the sanctuary probably refers to a weight which was kept in the sanctuary and used as a standard for reference and comparison. According to Leviticus 27:25 "And all thy valuation shall be according to the shekel of the sanctuary". From references in the Bible we are able to compose the following scale: twenty gerahs equal one shekel, Ezekiel 45:12, Exodus 30:13, Leviticus 27:25; fifty shekels equal one maneh, Ezekiel 45:12; and sixty maneh equal one talent, Exodus 38:25. In the earlier system of Babylonian silver values, the silver shekel was divided into thirds, sixths and twelfths: in the Phoenician system it was divided into halves, fourths and eighths. This helps to explain the various subdivisions found in the Bible.

Following the Phoenician system the half-shekel was known as a beka in Exodus 38:26, where it is defined as "half a shekel, by the shekel of the sanctuary," and in Genesis 24:22 when Eliezer, the servant of Abraham, gives to Rebecca "a golden ring of half a shekel weight," the word beka is used. The noun is related to the Hebrew verb "baqa" which means to split. The reference to the quarter shekel is found in 1 Samuel 9:8 where Saul is concerned about a present for the man of God "And the servant answered Saul again, and said 'Behold I have in my hand the fourth (reva) part of a shekel of silver'..."

In regard to the Babylonian subdivi-



Babylonian bronze weight of 5 manahs.

sion of the shekel we find in Nehemiah 10:33 reference to one-third of a shekel, "to charge ourselves yearly with the one-third part of a shekel for the service of the House of God." Discovery of the pim in excavations clarified the meaning of an hitherto obscure passage in 1 Samuel 13:19-21 wherein "The charge was a pim for the plowshares and for the mattocks." The pim is considered to be two-thirds of a shekel according to the weight of the stone found.

In view of this evidence regarding the variety of standards in use in Palestine in

early times, it would be unwise to estimate the value of the price paid in any transaction in terms of present money. The value of monies in the Bible is difficult to translate into modern day equivalents, not only because of the change in the relative value of the precious metals, but because of the marked difference in the real purchasing power. The purchasing power of any of the metals, the real test of the value of money, was many times greater in ancient Palestine than its money equivalent is in the world today.

Bibliography

- Aharoni, Y. "The Use of Hieratic Numerals in Hebrew Ostraca and Shekel Weights." *Bulletin of the American Schools of Oriental Research*, No. 184, Dec. 1966, pp. 13-19.
- Balog, P. "Notes on Ancient and Medieval Minting Techniques." *Numismatic Chronicle*, 1955, pp. 195-201.
- Bridger, David. *The New Jewish Encyclopedia*. New York: Behrman House, 1962.
- Brown, Driver and Briggs. *Hebrew and English Lexicon of the Old Testament*. New York: Oxford University Press, 1962.
- Casson, S. "The Technique of Greek Coin Dies." *Transaction of the International Numismatic Congress*, London, 1938.
- Cruden, Alexander. *Concordance to the Holy Scripture*. Baker Book House, 1954.
- Diringer, D. *Le Iscrizioni Antico-Ebraiche Palestinesi Firenze*, 1934, pp. 227-228.
- Grierson, P. "Notes on Stamping of Coins and Other Objects." *A History of Technology*. Vol. 2. Oxford, 1956.
- Grotefend, G.F. "Über die Kesigah der heiligen Schrift," with English translation. *Numismatic Chronicle*, No. 2 (1840), pp. 248-253.
- Hastings, James. *Dictionary of the Bible*. New York: Charles Scribner's Sons, 1954.
- Hill, G.F. *Ancient Greek and Roman Coins*. 1st American ed. New York: Argonaut, 1964.
- The Interpreter's Dictionary of the Bible*. Vol. 4. New York: Abingdon Press, 1962.
- Kaufman, I. T. "New Evidence for Hieratic Numerals on Hebrew Weights." *Bulletin of the American Schools of Oriental Research*, No. 188, pp. 39-41.
- Kindler, A. "The Greco-Phoenician Coins Struck in Palestine in the Time of the Persian Empire." *Israel Numismatic Journal*, 1, No. 2 (1963), 26.
- Lansa, G.M. *Holy Bible, from Ancient Eastern Manuscripts*. A.J. Holman, 1957.
- Lexicon Biblicum*. Sulieli, ed. vol. 2. Tel Aviv, Israel: Dvir Co., Ltd., 1965.
- Mazar, B. "Excavations at the Oasis of Engedi." *Archeology*, 16, (1963), 104.
- Noth, Martin. *History of Israel*. 2nd ed. New York: Harper and Brothers, 1960.
- Scott, R.B.Y. "The Scale Weights from Ophel." *P.E.Q.*, July-Dec. 1965, p. 135.
- , "Shekel-Fraction Markings and Hebrew Weights." *Bulletin of the American School of Oriental Research*, No. 153 (1959), p. 56.
- , "Shekel-Fraction Markings and Hebrew Weights." *Bulletin of the American School of Oriental Research*, No 173, Feb. 1964, pp. 53-54.
- Yadin, Y. "Ancient Judaeon Weights and the Date of the Samaria Ostraca." *Scripta Hierosolymitana*, 8, (1960), 1-17. Jerusalem.

Biblical References

Genesis 13:2, 17:13, 20:16, 23:16, 24:22, 33:19, 42:35. Exodus 30:13, 30:15, 38:25, 38:26. Leviticus 27:25. Numbers 31:50, 31:51. Deuteronomy 14:24-25, 23:25. Joshua 7:21, 24:32. Judges 9:4, 16:5. 1 Samuel 9:8, 13:19-21. 1 Chronicle 21:25. Nehemiah 10:33. Job 42:11. Isaiah 46:6. Ezekiel 45:12.

The Italian "Chanukiya & Hanuniya" Lamp Coins

By JOSEPH MEROZ

Who of us Israeli Numismatics does not know the commemorative Israeli Coin "Italian Lamp"? In 1962, and even a few years after that, it was not beyond reach of even the poorest collector. The issue price was IL 2. - for the Unc. coin, and IL 4. - for the Proof. The final issue number was 6040 coins Proof, the Unc. issue being 9657.

Over the years the coin had its ups and downs, the price today in the Israeli market being a few hundred Israeli Lirot.

One wintry evening three years ago, a veteran coin collector was going over his Israeli collection. After a time, when he left the table for a moment, his wife, being curious, and wanting to know her "rival", picked up one of the coins. She noticed something peculiar, almost unbelievable. On the face of the coin, the word "Chanukiya" (meaning Hanukka Lamp) was written erroneously "Hanuniya" (with a letter "hei" instead of the "chet", and a letter "nun" instead of the "kaf").



After inspecting the coin for a few more moments, she told her husband of her finding. He, being busy with his collection, did not take her very seriously at first, but when she insisted, did take a better look. He was shocked to see that his spouse was right.

If it is possible to do a "thesis" on a coin, our coin collector did it. He read Hebrew and English catalogs, went to experts, and wrote to the Swiss Mint. Indeed he found some very interesting facts. The Swiss Mint in Bern confirmed that such a coin was indeed minted, but when the error was discovered, the whole issue was destroyed, except of a few

pieces, whose number was unknown to the Mint. A similar answer was given by S. Aviezer, director of the Coin Issuing Department at the Bank of Israel.

The "Hanuniya" coin is first extensively mentioned in Sylvia Haffner's "Israel's Money & Medals 1948-1973". Kagan's "Israel's Money & Medals" gives the following version (page H-9):

In the winter of 1961/62 three people, including an Israel Government Official, visited the Berne Mint in Switzerland. The Mint presented them each with a specimen of the Hanukka lamp coin, which they have just struck. One of the guests discovered an error in the Hebrew letters on the reverse. On the bottom rim, instead of "Hanukiya" (Hebrew for Hanukka Lamp), the Swiss artist had erroneously written "Hanuniah" with a letter "nun" instead of a "kaf". The entire issue was destroyed and new dies made. The Mint was reluctant to ask for the return of the three pieces they had presented and are the only pieces left from the initial striking.

After some more extensive correspondence with Mr. Israel Zedaka of the Israel Government Coin & Medal Corporation, Mr. Zedaka confirmed that the "Hanuniah" coin found by our collector is probably UNIQUE, as the three error coins known to exist are Unc. coins, as here the coin in question is Proof (with a "men").

After some time the Israeli Coin Magazine "SHEKEL", by coincidence, printed the two stories, the one about the three visitors and their coins and the other about the discovery of the Proof "Hanuniah" error coin, side by side. The story of the three coins as quoted from an interview with Mr. Zedaka.

The story created quite a stir among Israel Numismatists, and many of them ran to their collections to have another look at their Hanukka Lamp coin, but no new discoveries were made. Up to today the proof "Hanuniah" error coin is the only one known to exist.

Struck in 35 millimeter diameter in .935 silver, 59 mm bronze are medals hailing the Centenary of Petah Tikvah, "Gate of Hope," one of the earliest agricultural settlements in the fertile plain of Sharon behind today's bustling metropolis of Tel Aviv.

The Petah Tikvah medal presents the arms of the settlement and commemorative inscription noting the 100 years of pioneer activity there. The reverse is emblematic of the malarial swamps and locust plagues battled by the pioneers, the crude agricultural and construction methods of 1877-78.

It was Petah Tikvah, "Mother of Colonies" that the First Settlers' Year celebrations focused on in 1963, recalled by a medal long ago discontinued by IGCNC. Now almost engulfed by sprawling Tel Aviv, the settlement was located in "middle nowhere" in Turkish Palestine a century ago.

During 1978-1979, the resort community of Nathanya celebrated its 50th anniversary with medals of the same size



Medals now offered by the Israel Government Coins and Medals Corp. in 1980 include the Centenary of Petah Tikva (top); 50th anniversary of Nathanya in 59 mm bronze, 35 mm silver.

and alloy as the Petah Tikvah issue. Nathanya is a flourishing seaside city between Tel Aviv and Haifa on the Mediterranean coast, named like so many settlements during the time of the "Well-known Benefactor" Baron Edmond de Rothschild for a member of this powerful family.

The arms of Nathanya in-

clude waves and a blossom springing from the Star of David on the obverse; commemorative bilingual inscriptions note the anniversary. The reverse bears a panorama of modern Nathanya's residential towers, sailboats and palms with the Biblical quote "For thy city and thy people are called."

The reluctant husband is censured

By YA'ACOV FRIEDLER
Jerusalem Post Reporter

HAIFA. — A husband who admitted he does not sleep with his wife was ordered either to perform his conjugal duties or to pay a fine of "36 grains of silver the size of barley" each week until he grants her a divorce.

The man was declared "rebellious" in the Haifa rabbinical court last week for not doing his marital duty.

The wife sued her husband, who is 32 years old, charging that he had refused to sleep with her for some months. The husband admitted the charge, but said in his defence that his wife had become sexually repulsive to him.

Both partners said that but for this shortcoming they got on very well together.

The rabbis declared that a *get* (bill of divorce) would be granted if he did not sleep with her within a specified period of time.

It was stressed that similar judgments against husbands, as well as wives, have been handed down by the rabbinical courts in the past.

The fine was estimated at about IL500 a week, at the current price of silver.

ISRAEL'S 32nd ANNIVERSARY

1980 INDEPENDENCE DAY COIN

May 2 is the cut-off date for the last Israel pound-denomination commemorative coins, struck in honor of the Jewish State's Independence day of May 15, reports the Israel Government Coins and Medals Corp.

The Israel pound or lira, current since independence was proclaimed in 1948, is being replaced at the rate of one new shekel for 10 old pounds, requiring a total changeover in coins and paper money. The 1980 commemoratives will see the old order out in ceremonial dignity, according to Nahum Hachohen of the government corporation's North American Liaison Office in New York's Empire State Building.

Reflecting the inexorable progress of the inflation which finally killed the pound, the 1980 final pound pieces bear face values of 5,000 lirot in .900 fine, 30 millimeter gold (17.28 grams); .900 silver, 37 mm, 26 grams, face value 200 lirot.

The Royal Canadian Mint struck Proof specimens of the gold and silver coins; the Swiss Federal Mint in Bern struck both Proof and Brilliant Uncirculated silver commemoratives. In accord with established Israeli practice, Proofs are marked with Hebrew letter Mem for *Me'uchad*, Special; a Star of David on the reverse distinguishes the Unc. pieces.

The design of both pieces was created in the Keter-Pesach Studio in Kibbutz Ma'abarot; bronze reliefs from the sculptor's plaster models were made by the well-known



Struck in .900 gold and .900 silver are Israel's last pound-denomination commemoratives, the Peace Treaty coins for the 32nd anniversary of Israeli independence.

Jerusalem medallic firm of S. Kretschmer and Sons.

First publicized in the U.S. by *Coin World International* in May 1979, the design was chosen by a committee of corporation officials, numismatists and representatives of the prime minister's office, dedicated to honoring the epic achievement of the Menachem Begin government, the Treaty of Peace with Egypt.

The obverse presents an simple symbolism of Peace, using the Biblical olive branch and olive-leaf lettering for the Hebrew and Arabic renderings of *Shalom*, *Salaam*. The central

olive branch has three tip leaves which neatly form the Hebrew letter Shin, initial letter in "*Shalom*."

The reverse is one of the most complex in Israel's coinage history. In addition to the three-language national name at top, denomination in Hebrew, date 1980-5740 in two calendars, the coin bears across its equator a wordy three-language commemorative statement, two lines per language, "*Israel-Egypt Peace Treaty, March 26, 1979.*"

The coins struck will approximate the number ordered by May 2,

**1st GREATER NEW YORK
PAPER MONEY CONVENTION**

**OFFICIAL
PAPER MONEY
CONVENTION
AUCTION**

**Conducted By
NASCA**

Held Simultaneously with
the Convention of

**THE AMERICAN ISRAEL
NUMISMATIC ASSOCIATION**

SEPT. 5th - 7th, 1980

**NEW YORK SHERATON HOTEL
7th AVENUE AT 56th STREET
NEW YORK CITY**



**MORRIS
BRAM
GENERAL CHAIRMAN**

EXHIBITS — BOURSE — EDUCATIONAL FORUM

3rd GREATER LOS ANGELES COIN CONVENTION

Held Simultaneously with the Convention of

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION

SEPTEMBER 26th, 27th, 28th, 1980

SHERATON-UNIVERSAL HOTEL — NO. HOLLYWOOD, CALIFORNIA

JERRY YAHALOM, GENERAL CHAIRMAN

**EXHIBITS — BOURSE — EDUCATIONAL FORUM — AUCTION
INVESTMENT SEMINAR**

3rd GREATER MIAMI COIN CONVENTION

Held Simultaneously with the Convention of

THE AMERICAN ISRAEL NUMISMATIC ASSOCIATION

JANUARY 15th - 18th, 1981

DEAUVILLE HOTEL — Collins Ave. at 67 St. — MIAMI BEACH, FLORIDA

EXHIBITS — BOURSE — EDUCATIONAL FORUM

GENERAL CHAIRMAN, JACK GARFIELD